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**SANSKRIT GRAMMAR
FOR STUDENTS**

A SANSKRIT GRAMMAR FOR STUDENTS

BY ARTHUR A. MACDONELI.

M.A., Ph.D., LL.D. (Edin.), D.O.L. (Calcutta);
late Boden Professor of Sanskrit in the University
of Oxford; Hon. Fellow of Corpus Christi College;
Fellow of the British Academy

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PREFACE TO SECOND EDITION

THE original form of the present work was my abridgement (1886) of Max Müller's Sanskrit Grammar (2nd ed., 1870). That abridgement was the outcome of what I had found by experience, both as a learner and a teacher, to be unessential in an elementary grammar. It was also partly due to my conviction that the existing Sanskrit grammars, being too much dominated by the system of Pāṇini, rendered Sanskrit unnecessarily hard to learn. The introductory sketch of the history of Sanskrit grammar prefixed to the present volume will, I think, sufficiently show that the native Indian system is incompatible with the practical methods of teaching and learning in the West.

In the first edition of this grammar, published in 1901, the earlier book was transformed into an entirely new work. Though, on the whole, considerably enlarged it showed many omissions. For I made it my guiding principle to leave out all matter that is found exclusively in Vedic literature or in the Hindu grammarians, the aim I had in view being to describe only such grammatical forms as are to be met with in the actual literature of post-Vedic Sanskrit. The student of Sanskrit grammar would thus not be burdened with matter which could never be of any practical use to him. Hence I refrained from employing, even in a paradigm, any word not to be found in the literature; though for the sake of completeness I here often gave inflected forms represented only by other words of the same type. The purpose of the book, then, was not to supply a mass of forms and rules mainly useful for answering examination questions more or

less mechanically, but to provide the student with the full grammatical equipment necessary for reading any Sanskrit text with ease and exactness.

The present edition has undergone a thorough revision aided by the experience of ten more years' teaching and by the suggestions of pupils and others who have used the first edition. The improvements chiefly consist of additions, which have increased the size of the book by twenty-four pages.

An entirely new portion of the grammar are the three sections comprised in pages 159–168. The first (182) deals with nominal stem formation, giving an account of the primary and secondary suffixes, and thus furnishing the student with a more complete insight into the structure of Sanskrit words than the first edition supplied. In connexion with these suffixes a survey (183) of the rules of gender is added. The third new section (184) describes the formation of verbal compounds. The most noticeable case of expansion is otherwise to be found in the rules about the treatment of final dental *n* in Sandhi: these now give a complete account (36, 40) of the changes undergone by that letter. In the accidence a few new paradigms have been introduced, such as *grāvan* (90, 4), and additional forms have been given, as in the difficult s-aorist of *dah*, where (144, 5) even middle forms, though not occurring in that verb, are supplied as a model for other verbs presenting similar difficulties of euphonic combination. Other improvements are intended to facilitate the use of the grammar. Thus in the list of verbs (Appendix I) abbreviations have been added to indicate the various forms which beginners have otherwise often found difficulty in identifying. Again, the Sanskrit Index has been made both fuller and more explanatory (see e.g. *prākṛta*). A decidedly practical improvement is the substitution of a brief synopsis of the subject-matter for an elaborate table of contents at the beginning, and the addition of a General Index at the

end. All these extensions and changes will, I feel sure, be found to have considerably increased the practical value of the grammar both in matter and form.

As in the first edition, the book is transliterated throughout, excepting the list of verbs (Appendix I) and the syntactical examples at the end (180; 190–218). The system of transliteration remains the same, being that which is now most generally adopted in the West. This system includes the use of *r* (to be pronounced with a syllabic value, as the *r* in French *chambre*) to represent the weak grade of the syllables *ar* and *ra*.

The improvements appearing in this edition are largely due to the suggestions of former pupils or of friends. The gentlemen to whom I owe thanks for their advice are—Prof. E. J. Rapson; Dr. James Morison; Mr. M. L. Puri, B.A., of Exeter College; Mr. Horace Hart, M.A., Controller of the University Press; and especially Mr. T. E. Moir, I.C.S., of Wadham College, as well as Dr. F. W. Thomas, Librarian of the India Office. Mr. J. C. Pembrey, Hon. M. A., Oriental Reader of the University Press, has read with his usual care the proofs of this edition, which is separated by no less an interval than sixty-four years from the first Sanskrit Grammar which he (together with his father) corrected for the press, that of Prof. H. H. Wilson, in 1847. To Dr. A. B. Keith I am indebted for reading the proofs of this as well as of all the other books I have published since 1900. I must take this opportunity of thanking him not only for having read the proofs of the whole of my *Vedic Grammar*, but also for having passed several sheets of that work through the press for me during my absence in India between September, 1907, and April, 1908.

A. A. MACDONELL.

107 BANBURY ROAD, OXFORD.

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INTRODUCTION

BRIEF HISTORY OF SANSKRIT GRAMMAR

THE first impulse to the study of grammar in India was given by the religious motive of preserving intact the sacred Vedic texts, the efficacy of which was believed to require attention to every letter. Thus, aided by the great transparency of the Sanskrit language, the ancient Indian grammarians had by the fifth century B.C. arrived at scientific results unequalled by any other nation of antiquity. It is, for instance, their distinctive achievement to have recognized that words for the most part consist on the one hand of roots, and on the other of affixes, which, when compounded with the former, modify the radical sense in various ways.

The oldest grammar that has been preserved is Pāṇini's. It already represents a fully developed system, its author standing at the end of a long line of predecessors, of whom no fewer than sixty-four are mentioned, and the purely grammatical works of all of whom, owing to the excellence and comprehensiveness of his work, have entirely perished.

Pāṇini is considerably later than Yāska (probably about 500 B.C.), whom he mentions, and between whom and himself a good number of important grammarians intervene. On the other hand, Pāṇini is much older than his interpreter Patañjali, who probably dates from the latter half of the second century B.C., the two being separated by another eminent grammarian, Kātyāyana. Pāṇini himself uses the word *yavanānī*, which Kātyāyana explains as 'writing of the Yavanas' (i.e. Iāones or Greeks). Now it is not at all likely that the Indians should have become acquainted with Greek writing before the invasion of Alexander in 327 B.C. But the natives of the extreme north-west, of whom Pāṇini in all probability was one, would naturally have become acquainted with it soon after that date. They must, however, have grown familiar with it before a grammarian would make a rule as to how to form from 'Yavana,' 'Greek,'

a derivative form meaning 'Greek writing'. It seems therefore hardly possible to place Pāṇini earlier than about 300 B.C.

Pāṇini's grammar consists of nearly 4,000 rules divided into eight chapters. Being composed with the utmost imaginable brevity, each Sūtra or aphorism usually consists of only two or three words, and the whole work, if printed continuously in medium-sized Devanāgarī type, would not occupy more than about thirty-five pages of the present volume. And yet this grammar describes the entire Sanskrit language in all the details of its structure, with a completeness which has never been equalled elsewhere. It is at once the shortest and fullest grammar in the world.

In his endeavour to give an exhaustive survey of the *bhāṣā* or classical Sanskrit with a view to correct usage, Pāṇini went on to include within the scope of his grammar the language of the sacred texts, which was no longer quite intelligible. He accordingly gives hundreds of rules about the Veda, but without completeness. His account of the Vedic language, taken as a whole, thus shows many gaps, important matters being often omitted, while trifles are noticed. In this part of his work Pāṇini shows a decided incapacity to master his subject-matter, attributing to the Veda the most unbounded grammatical license, especially in interchanging or dropping inflections.

The grammar of Pāṇini is a *sabdānuśāsanā*, or 'Treatise on Words', the fundamental principle of which is, that all nouns are derived from verbs. Starting with the simplest elements into which words can be analysed, root, affix and termination, Pāṇini shows how nominal and verbal stems are formed from roots and complete words from stems. He at the same time indicates the functions which words acquire by the addition of formative elements and by being compounded with other words. It is a peculiarity of Pāṇini's word-formation, that he recognizes derivation by suffixes only. Thus when a verbal root like *bhid*, 'to pierce,' is used in the nominal sense of 'piercer', he has recourse to the highly artificial expedient of assuming an imaginary suffix, for which a blank is substituted!

Yāska records that the universality of Śākataṭyāna's principle of nouns being derived from verbs was contested by Gārgya, who objected to the forced etymologies resulting from a general

application of this principle. Gārgya maintained that if *aśva*, 'horse,' for instance, were derived from *as*, 'to travel,' not only would everything that travels be called *aśva*, and everything be named after all its activities, but states of being (*bhāva*) would be antecedent to things (which are presupposed by those states).

Pāṇini makes a concession to Gārgya's objection by excluding all words the derivation of which is difficult owing to their form or meaning, as *aśva*, 'horse,' *go*, 'cow,' and *puruṣa*, 'man.' Primary nouns of this kind had been collected before Pāṇini's time in a special list, in which they were often forcibly derived from verbal roots by means of a number of special suffixes. The first of these suffixes being *u*, technically called *un*, the whole list of these formations received the name of *unādi* ('beginning with *un*'). Pāṇini refers to all such words as ready-made stems, the formation of which does not concern him.

The *Unādi* list which Pāṇini had before him survives, in a somewhat modified form, as the *Unādi Sūtra* with the commentary (dating probably from the thirteenth century A.D.) of Ujjvaladatta. In its extant shape this *Sūtra* contains some late words, such as *dīnāra* (Lat. denarius), a noun which cannot have come into use in India much before 100 A.D.

The proper object of Pāṇini's grammar being derivation, he does not deal with phonetics as such, but only incidentally as affecting word-formation, or the combination of words in a sentence. He therefore does not give general rules of phonetic change, but since his analyses, unlike those of the *Unādi Sūtra*, move within the bounds of probability and are generally correct, being in many cases confirmed by comparative philology, he actually did discover several phonetic laws. The most important of these was the interchange of vowels with their strong grades *guna* and *vrddhi* (cp. 17), which Grimm called *ablaut*, and which comparative grammar traces to the original Indo-European language. The other great phonetic discoveries of the Indians had already been made by Pāṇini's predecessors, the authors of the original *Prātiśākhyas*, the phonetic treatises of the Vedic schools.

Pāṇini also treats of the accents of words in derivation and in the sentence, but with syntax in our sense he does not deal, perhaps owing to the simplicity of the sentence in Sanskrit.

The general plan of Pāṇini's work is as follows : Book i. contains the technical terms of the grammar and its rules of interpretation; ii. deals with nouns in composition and case relations; iii. teaches how suffixes are to be attached to verbal roots ; iv. and v. explain the same process with regard to nominal stems ; vi. and vii. describe the accent and phonetic changes in the formation of words, while viii. treats of words in a sentence. This general plan is, however, constantly interrupted by single rules or by a series of rules, which were added by the author as a result of progressive grammatical studies, or transferred from their natural context to their present position in order to economize words.

In formulating his rules, Pāṇini makes it his aim to express them in as abstract and general a way as possible. In this he occasionally goes so far as to state a general rule for a single case ; while, on the other hand, he sometimes fails to collect a number of related phenomena under a single head.

In carrying out the principle of extreme conciseness dominating his grammar, Pāṇini resorts to various devices, such as ellipse of the verb, the use of the cases in a special technical sense, and the employment of heading rules (*adhikāra*) which must be supplied with a number of subordinate rules that follow. By such means a whole rule can often be expressed by a single word. Thus the ablative *dhātoḥ*, literally 'after a root', not only means 'to a root the following suffixes are attached', but is also an *adhikāra* extending its influence (*anuvṛtti*) over some 540 subsequent aphorisms.

The principle of brevity is, moreover, notably applied in the invention of technical terms. Those of Pāṇini's terms which are real words, whether they describe the phenomenon, as *sam-āśa*, 'compound,' or express a category by an example, as *dvi-gu* ('two-cow'), 'numeral compound,' are probably all borrowed from predecessors. But most of his technical terms are arbitrary groups of letters resembling algebraic symbols. Only a few of these are abbreviations of actual words, as *it*, 'indicatory letter,' from *iti*, 'thus.' Most of them are the result of great deliberation, being chiefly composed of letters rarely occurring in the language. Thus the letter *l* was taken as a symbol of the personal endings of the verb ; combined with a cerebral *t* it refers to a primary tense or mood, but combined with a guttural *n* it denotes a secondary tense or mood. Thus *lat*, *lit*, *lut*, *let*, *lot*, mean present, perfect,

future, subjunctive, and imperative respectively; *lañ*, *luñ*, *liñ*, imperfect, aorist, and potential.

Pāṇini's grammar begins with the alphabet arranged on scientific principles. To several of its letters is attached an *it* or *anubandha* (indicatory letter), by means of which can be formed convenient contractions (called *pratyāhāra*) designating different groups of letters. The vowels are arranged thus: *a i u-ñ, r l-k, e o-ñ, ai au-c*. By means of the indicatory letter at the end of the group, all the simple vowels can be expressed by *ak*, the simple vowels together with the diphthongs by *ac*. As the last letter in Sanskrit is *h*, written *ha-l*, the entire alphabet is expressed by the symbol *al* (much as if we were to express it by *az*). Indicatory letters are also attached to suffixes, roots, and words in order to point to certain rules as applicable to them, thus aiding the memory as well as promoting brevity.

Pāṇini's work has two appendixes, to which it refers. One of these is the *Dhātu-pāṭha*, or 'List of Verbal Roots', arranged according to conjugational classes, the mode of inflexion being expressed by accents and indicatory letters. A striking fact about this collection is that of its 2,000 roots (many of which are, however, merely variants of one form) only about 800 have yet been found in Sanskrit literature, while it omits about fifty Vedic verbs. The second appendix is the *Gāṇa-pāṭha*, or 'List of Word-groups'. Pāṇini gives rules applicable to the whole of a group by referring to its first word. This collection, which contains many words occurring in Vedic works only, has been less well preserved than the *Dhātu-pāṭha*. The Gāṇas were metrically arranged, in the *Gāṇa-ratna-mahodadhi*, or 'Ocean of the Gems of Word-groups', a work composed by Vardhamāna in 1140 A. D.

Pāṇini's work very early acquired a canonical value, and has continued, for at least 2,000 years, to be the standard of usage and the foundation of grammatical studies in Sanskrit. On account of the frequent obscurity of a work which sacrifices every consideration to brevity, attempts soon began to be made to explain it, and, with the advance of grammatical knowledge, to correct and supplement its rules. Among the earliest attempts of this kind was the formulation, by unknown authors, of rules of interpretation (*paribhāṣā*), which Pāṇini was supposed to have followed in his grammar, and which are mentioned by his suc-

cessor Kātyāyana. A collection of such rules was made in the eighteenth century by Nāgoji-bhaṭṭa in his *Paribhāṣendu-śekhara*, or 'Moon-crest of Interpretative Rules'.

Next we have the Vārtikas, or 'notes' (from *vṛtti*, 'explanation'), of Kātyāyana, on 1,245, or nearly one-third, of Pāṇini's aphorisms. That grammarian belonged to the Deccan, and probably lived in the third century B.C. When Kātyāyana's criticism shows him to differ from Pāṇini, an oversight on the part of the latter is usually to be assumed; but in estimating the extent of such oversights, one should not leave out of account the fact that Kātyāyana lived both later and in a part of India far removed from that of Pāṇini. Other grammarians made similar notes on Pāṇini both before and after Kātyāyana; subsequent to the latter's time are the numerous grammatical Kārikās or comments in metrical form.

All this critical work was collected by Patañjali in his extensive *Mahābhāṣya*, or 'Great Commentary', with many supplementary notes of his own. His discussions take the form of a kind of dialogue, and deal with 1,713 rules of Pāṇini. Patañjali's work probably dates, as has been said, from the latter half of the second century B.C. The *Mahābhāṣya* in its turn was commented upon in the seventh century by Bharṭṛhari in his *Vākyapadīya*, or 'Treatise on the Words in a Sentence', which is concerned with the philosophy of grammar, and by Kaiyatā probably in the thirteenth century.

About 650 A.D. was composed another commentary on Pāṇini, the *Kāśikā Vṛtti*, or 'Benares Commentary', the first five books being the work of Jayāditya, the last three of Vāmang. Based on a deteriorated text of Pāṇini, it contains some errors, but has the merit of conciseness and lucidity. Though much shorter than the *Mahābhāṣya*, it is particularly valuable as the oldest commentary on Pāṇini that explains every Sūtra. The examples that it gives in illustration are, as a rule, derived from older interpreters. Such borrowing was a usual practice; even Patañjali speaks of stock examples as *mūrdhābhisikta*, or 'consecrated' (lit. 'sprinkled on the head').

In the fifteenth century Rāmacandra endeavoured in his *Pra-kriyā-kaumudī*, or 'Moonlight of Method', to make Pāṇini's grammar more intelligible by rearranging its matter in a more

practical way. The *Siddhānta-kaumudī*, or 'Moonlight of Settled Conclusions', in which Bhaṭṭoji in the seventeenth century disposed Pāṇini's Sūtras in a more natural order, had a similar aim. An abridgement of this work, entitled *Laghu-(siddhānta-)kaumudī*, or 'Short Moonlight (of Settled Conclusions)', by Varadarāja, is commonly employed as a useful introduction to the native system of grammar. A belief in the infallibility of Pāṇini, which still prevails among the Pandits, has often led the above-named interpreters, from Patañjali onwards, to give forced explanations of Pāṇini's rules.

Other later grammarians, not belonging to the school of Pāṇini, are on the whole of little importance. While adducing hardly any new material, they are much less complete than Pāṇini, since they omit whole sections, such as rules about Vedic forms and the accent. Introducing no new points of view, they aim solely at inventing technical devices, or at presenting their subject in a more lucid and popular form. Among these non-Pāṇinian grammarians may be mentioned the names of Candra¹, who flourished about 650 A. D.²; the pseudo-Sākāṭayana, who was posterior to the *Kāśikā Vṛtti*; and the most important of them, Hemacandra (twelfth century). The *Kātantra* by Sarva-varman (of uncertain date), whose terminology has striking affinities with older works, especially the *Prātiśākhya*s, seems to have been the most influential of these later grammars. It served as a model for the standard Pali grammar of Kaccāyana, and the native grammars of the Dravidians and Tibetans. Vopadeva's *Mugdha-bodha*, or 'Enlightenment of the Ignorant', a very technical work dating from the thirteenth century, has been, down to the present day, the Sanskrit grammar chiefly used in Bengal. Lastly, we have the *Sarasvatī Sūtra*, or 'Aphorisms of the Sarasvatī Grammar', by an unknown author, a work distinguished by lucidity as well as conciseness.

There are, besides, a few works dealing with special departments of the subject, which form contributions of some importance to our knowledge of Sanskrit grammar. The *Phit Sūtra* of

¹ His Grammar, the *Cāndra-ryākaraṇa*, has been edited by Prof. Bruno Liebich (Leipzig, 1902).

² See *Vienna Oriental Journal*, 13, 308–15; Winternitz, *Geschichte der indischen Litteratur*, ii, p. 259.

Sāntanava, composed later than the *Mahābhāṣya*, but at a time when there was still a living knowledge of the ancient accent, gives rules for the accentuation of nouns, not according to the analytical method of Pāṇini, but with reference to the finished word. As Pāṇini does not determine the gender of individual words, though he treats of feminine suffixes and does not ignore differences of gender in general, some value attaches to works dealing with the subject as a whole, especially to Hemacandra's *Lingānuśāsana*, or 'Treatise on Gender'.

The first Sanskrit grammar ever written by a European was composed by the German missionary Heinrich Roth, a native of Augsburg, who died at Agra in 1668, as Superior of the Jesuit College in that city. This work was never published, but the manuscript is still preserved at Rome. There is, however, in Kircher's *China Illustrata* (Amsterdam, 1667), pp. 162–63, a contribution by Roth, which contains an account of the Sanskrit alphabet with five tables in Devanāgarī characters (undoubtedly the earliest specimens of that script to be found in any book printed in Europe)¹.

The first printed European Sanskrit grammar was that of Paulinus a Sancto Bartholomaeo, written in Latin and published at Rome in 1790. This work was based partly on the MS. material left by a German Jesuit missionary named Hanxleden, who died in 1732. The first scientific grammar aiming at completeness was that of Colebrooke, published in 1805. It was followed by that of Carey in 1806. The former work was based on Pāṇini, the latter on Vopadeva. The earliest Sanskrit grammar written on European principles, and therefore of most influence on the study of Sanskrit at the beginning of the last century, was that of Wilkins (1808). The most notable among his successors have been Bopp, Benfey, and Whitney. Bopp's grammar was important owing no less to its lucidity than to its philological method. Benfey was the first to combine with the traditional material of Pāṇini a treatment of the peculiarities of the Vedic and the Epic dialects. He also largely used the aid of comparative philology for the explanation of Sanskrit forms. The American scholar Whitney was the first to attempt an

¹ See Zachariae in the *Vieuna Oriental Journal*, 15, 313–20.

historical grammar of Sanskrit by treating the Vedic language more fully, and explaining from it the development of classical Sanskrit. The first grammar treating Sanskrit entirely from the comparative point of view is the excellent work of Prof. J. Wackernagel, of which, however, only the first volume, dealing with phonology (1896), and the first part of the second volume (1905) treating of compounds, have yet appeared.

The best known of the Sanskrit grammars used in this country during the latter half of the nineteenth century are those of Monier-Williams and Max Müller. Both of these contain much matter derived from the native system that is of no practical utility, but rather an impediment, to the student of literary Sanskrit. All such matter has been eliminated in the present work, not from any prejudice against the Indian grammarians, but solely with the intention of facilitating the study of the subject by supplying only such grammatical data of the actual language as have been noted by scholars down to the present time. Vedic forms have also been excluded, but in order to furnish English and Indian students with the minimum material necessary for beginning to read works written in the older language, a brief outline of Vedic Grammar is given in Appendix III. My recently published *Vedic Grammar* being too elaborate for elementary students, I hope to bring out, as a parallel to the present work, a simplified Vedic Grammar, including syntax, which will afford beginners the same help in the study of Vedic literature as this grammar does in that of Sanskrit.

Though the accent is never marked in classical Sanskrit, I have, owing to its philological importance, indicated it here in transliterated words as far as it can be ascertained from Vedic texts. A short account of the Vedic accent itself will be found in Appendix III.

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THE DEVANĀGARI LETTERS

VOWELS.		CONSONANTS.			
Initial. Medial. Equivalent.		Equivalent.			
अ	- a	k	p	Labials	
अ	- a	k-h	p-h		
आ	ā	g	b	Semivowels	
आ	ā	g-h	b-h		
इ	i	n	m		
ई	ī				
उ	u				
ऊ	ū				
ऋ	r (or ri)	c	y	Spirants	
ॠ	ṛ (or ri)	c-h	r		
ऌ	j	j	l		
		or झ	व		
ऋ	r (or ri)	ñ	v		
ॠ	ṛ (or ri)				
ऌ	j				
ए	e	t	s (or ç)		
ऐ	ai	t-h	s.		
ओ	o	d	s		
औ	au	d-h	h		
		ñ			
ए	e				
ऐ	ai				
ओ	o			Dentals	
औ	au				
				:	
				h (Visarga)	
				·ṁ or ṁ (Anusvāra)	

C H A P T E R I

THE ALPHABET

1. **Sanskrit** (from *sam-skṛta*, 'elaborated') is that later phase of the literary language of ancient India which is described in the grammar of Pāṇini. In phonology it is practically identical with the earlier **Vedic** language. In accidence it has become different from the dialect of the Vedas by a process, not of growth, but of decay; a large number of older forms, including the whole subjunctive mood and all the many infinitives save one, having entirely disappeared. The chief modifications are in the vocabulary, which, while it has lost much of its old material, has been greatly extended by the accession of new words and new meanings. The difference, on the whole, between the Vedic and the Sanskrit language may be taken to be much about the same as that between Homeric and Attic Greek.

2. From the Vedic language are descended the popular dialects called **Prākritic** ('derived from the fundament,' i. e. from Sanskrit, thence 'vulgar'). The oldest extant forms of these are preserved in King Aśoka's rock inscriptions of the third century B. C., one of them, under the name of Pāli, becoming the sacred literary language of the Southern Buddhists. From the ancient Prākrits, preserved in inscriptions, in entire literary works, and in parts of Sanskrit plays, are descended most of the dialects of modern India, Panjabī, Sindhī, Gujarātī, Marāthī, Hindī (which, with an

admixture of Arabic and Persian, is called *Urdū* or *Hindūstānī*), *Bihārī*, and *Bengālī*. The Dravidian dialects of Southern India, *Telugu*, *Tamil*, *Canarese*, *Malayālam*, though non-Āryan, are full of Sanskrit words, and their literatures are dominated by Sanskrit models.

3. A form of Semitic writing was introduced into the north-west of India by way of Mesopotamia, probably about 700 B.C. The earliest Indian adaptation of this script, known from coins and inscriptions of the third century B.C., is called *Brāhmī* or 'writing of *Brahmā*.' Though written from left to right it bears clear traces of having once been written from right to left. From the *Brāhmī* are descended all the later Indian scripts. The most important of these is the *Nāgarī* ('urban writing,' or perhaps 'writing of the *Nāgara Brahmins*' of *Gujarāt*) or *Deva-nāgarī* ('city writing of the gods,' a term of late but obscure origin), which assumed its characteristic shape about the middle of the eighth century A.D. Sanskrit is most commonly written in *Devanāgarī* in Northern India, but other modern Indian characters, such as *Bengālī* or *Oriyā*, are also employed in their respective provinces; while in the non-Āryan south the Dravidian scripts are regularly used.

4. The *Devanāgarī* alphabet consists of forty-eight letters, thirteen vowels and thirty-five consonants (including the pure nasal called *Anusvāra*, and the spirant called *Visarga*). These represent every sound of the Sanskrit language. The arrangement of the alphabet in the table facing p. 1 is that adopted by the ancient Indian grammarians, and being thoroughly scientific, has been followed by European scholars as the lexicographical order in their Sanskrit dictionaries¹.

¹ As *Anusvāra* and *Visarga* cause beginners much difficulty in finding words in a glossary, the following note on their alphabetical order will

5. The vowels are written differently according as they are initial or follow a consonant. They are—

(a) Simple vowels :

अ(-)¹ a, इ(८) i², उ(ु) u, ऋ(े) ṛ, ल(॒) l.
आ(॑) ā, ई(३) ī, ऊ(ু) ū, झ(়) ḍ.

(b) Diphthongs :

ए(়) e³, ঐ(়) ai⁴, ও(়) o³, ঔ(়) au⁵.

probably be useful. The unchangeable Anusvāra (before a semivowel, sibilant, or ह h; cp. 42 B 1) has precedence of every other consonant : hence संवर samvara, संশ्या samśaya precede सक sa-ka. The changeable Anusvāra (10; 42 B 2) occupies the place of the nasal into which it might be changed. Thus संग sam-ga would be found beside सঙ্গ saṅga. Similarly the unchangeable Visarga (before a hard guttural or labial) has precedence of every other consonant. Thus अन्तःकरण antahkarapa and अन्तःपुर antalipura follow अन्त anta and precede अन्तक anta-ka. But the changeable Visarga (before a sibilant) occupies the place of the sibilant into which it might be changed. Thus अन्तःস্থ antahṣṭha would appear where अন্তস্থ antasṭha might be written.

¹ There is no sign for medial (or final) ā, as this vowel is considered to be inherent in every consonant;—e.g. क-ka.

² Medial or final I is written before the consonant after which it is pronounced;—e.g. कि ki. Originally both I and i were written as curves to the left and the right respectively above the consonant ; but for the sake of clear distinction were later prolonged with a vertical downward stroke, the one on the left, the other on the right.

³ Though based, in nearly all cases, on ai and au respectively, e and o are at present, and have been since at least 300 B.C., pronounced like the simple long vowels ē and ö in most European languages.

⁴ Though etymologically representing ai and au, ai and au are at present, and have been since at least 300 B.C., pronounced as āi and āu.

⁵ The medial forms of the vowels are in combination with consonants;—e.g. क্ k, written as follows: क ka, कା kā, कି ki, କୀ ki, କୁ ku,

6. The following table contains a complete classification (known to Pāṇini) of all the sounds of the Devanāgarī alphabet according to the organs of speech employed in their articulation.

	Hard (tenues)	Hard aspirates	Soft mediae	Soft aspirates	(Soft) nasals	(Soft) semi-vowels	Hard spirants	Vowels Short, Long	Soft Diphthongs
Gutturals	क k	ख k-h	ग g	খ g-h	ঙ n	হ h ³	: h ⁴	আ a আৰাা	ঐ e ঐ এ
Palatals ¹	চ c	ছ c-h	জ j	ঝ j-h	ঞ ন	য y	শ s	ই i ই ি	
Cerebrals ²	ট t	ঠ t-h	ঢ d	ধ d-h	ণ ণ	ৱ r	ষ s	চৰঃ চৰি	
Dentals	ত t	থ t-h	দ d	ঘ d-h	ন n	ল l	স s	লুঁ	
Labials	প p	ফ p-h	ব b	ঘ b-h	ম m	ও v	: h ⁵	উ u উৰু	আৰো আৰী

কু kū, ক্ষ kr, ক় k̤, ক় k̤l, কে ke, কেই kai, কো ko, কৌ kau. In combination with র r, ন n and ম m are written at the side instead of below : রু ru, ক্ষৰু, ক়ৰু.

¹ The palatals, being largely derived from original gutturals under the influence of palatal vowels, were transliterated by Max Müller with italicized gutturals.

² This term is a translation of the old native Sanskrit word *mūrdhanya*, 'produced in the head' (*mūrdhan*), i. e. on the roof or highest point of the mouth, which is nearest the upper part of the head. This class of sounds has also often been called linguals (since Bopp). They are as a rule derived from original dentals under the influence of a neighbouring cerebral s or r sound.

³ হ h' n is not a semivowel, but the soft breathing corresponding to the guttural vowel আ a, which, unlike the other simple vowels, has no semivowel of its own. It is identical with the second half of the soft aspirates g-h, &c.

⁴ : h (Visarga) the hard breathing, corresponding to the second half of the hard aspirates k-h, &c., is regularly used at the end of a word in *pausā* for s or r, and before hard gutturals and labials. In the latter case modifications of it called Jihvāmūliya ('formed at the root of the tongue'), a guttural spirant (= Germ. ch), and Upadhmāniya ('on-breathing'), the bilabial spirant f, were formerly employed, but have become obsolete. They were both written ং.

⁵ It is important to note that in the above table only the letters in

7. *Anusvāra* ('after-sound'), the unmodified nasal following a vowel and differing from the nasals given in column 5, is written with a dot above the letter which it follows;—e.g. कं kam̄. Before ल् l it is sometimes written ऊ;—e.g. कौ kam̄. Its proper place was originally before the sibilants and ह् h, whence its use extended. From *Anusvāra* is sometimes distinguished *Anunāsika* ('accompanied by a nasal'), the nasalized vowel.

8. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line¹;—e.g. र, त, ता ta.

9. Consonants to be pronounced without any vowel after them, are marked below with a stroke slanting from left to right, called *Virāma* ('stop'). Thus ak must be written अक्.

The only marks of punctuation are the sign | at the end of a half-verse or sentence, and the sign || at the end of a verse or paragraph.

The elision of अ a at the beginning of a word is marked in European editions with the sign ९ called *Avagraha* ('separation');—e.g. तेऽपि te 'pi for ते अपि te api.

An abbreviation is indicated by the sign •; thus गतम् gatam, तेन (ga)-tena.

10. When the five nasals are followed by consonants of their own class within a word, they are often, to save trouble,^{*} incorrectly replaced by the sign for *Anusvāra*;—e.g. अंकित aṅkita for अङ्कित aṅkita; कंपित kampita for कम्पित kampita. In the same way final म् m at the end of a sentence is often wrongly written with *Anusvāra*; thus अहं aham̄ for अहम् aham. In both cases the pronunciation remains unaffected by the substitution.

columns 1, 2, and 7 are hard (surd, voiceless), while all the rest are soft (sonant, voiced).

¹ This was not originally an essential element in the letter, but represents a part of the line below which the characters were written.

II. If a consonant is followed immediately by one or more consonants they are all written in a group;—e.g. **अत्क** atka; **कात्ल्य** kārtṣnya. The general principle followed in the formation of these conjunct consonants, is to drop the perpendicular and horizontal lines except in the last letter. Most of these combinations, with the exception of those transliterated with thick type in the subjoined list, may be recognized without difficulty.

12. The following are the most noticeable modifications of simple consonants when written in conjunction with others:—

1. The component parts are indistinguishable in ज् or जः jña=ज्+ञः; and in क् or कः kṣa=क्+षः.
2. A horizontal line is sometimes substituted for the distinctive portion of त् t and for the loop of क् k:—e.g. त्ता tta=त्+तः; क्ता kta=क्+तः.
3. श् s is often written ष् when followed by a consonant or by the vowels उ or ए;—e.g. श्च śca, षु śu, षे śr̥.
4. र् r following a consonant is written with a short oblique stroke from right to left at the foot of the letter;—e.g. क्र kra, द्र dra, प्र stra, न्त्र utrya.

र् r preceding a consonant or the vowel अ॒ ए॑ is written with ' placed at the top of the letter before which it is to be sounded;—e.g. अर्के arka, वर्ष्म varṣma; निर्ष्टिः nirṛtilih. This sign for र् is placed to the right of any other marks at the top of the same letter;—e.g. अर्केंदू arkendū.

List of Compound Consonants.

- 13.** **क्ल** k-ka, **क्ल्य** k-kha, **क्च** k-ca, **क्ण** k-na, **क्त** k-ta, **क्त्य** k-t-ya, **क्त्र** k-t-ra, **क्त्य** k-t-r-ya, **क्त्व** k-t-va, **क्न** k-na, **क्न्य** k-n-ya, **क्म** k-ma, **क्य** k-ya, **क्न** or **क्त** k-ra, **क्न्य** or **क्त्य** k-r-ya, **क्ल** k-la, **क्ल्य** k-va, **क्ल्य** k-v-ya, **क्ष** or **क्त** k-sa, **क्ल्म** k-s-ma, **क्ल्य** k-s-ya, **क्ल्य** k-s-va.—

ଖ kh-ya, **ଖୁ** kh-ra.—**ଘ** g-ya, **ଘ** g-ra, **ଗଘ** g-r-ya.—**ଘୁ** gh-na,
ଘୁ gh-n-ya, **ଘମ** gh-ma, **ଘ୍ୟ** gh-ya, **ଘ୍ୟ** gh-ra.—**ଙ୍କ** n-ka, **ଙ୍କୁ** n-k-ta,
ଙ୍କୁ n-k-t-ya, **ଙ୍କ୍ୟ** n-k-ya, **ଙ୍କ୍ୟ** n-k-ṣa, **ଙ୍କ୍ୟ** n-k-ṣ-va, **ଙ୍କ୍ୟ** n-kha,
ଙ୍କ୍ୟ n-kh-ya, **ଙ୍କୁ** n-ga, **ଙ୍କ୍ୟ** n-g-ya, **ଙ୍କ୍ୟ** n-gha, **ଙ୍କ୍ୟ** n-gh-ya, **ଙ୍କୁ** n-gh-ra,
ଙ୍କୁ n-na, **ଙ୍କୁ** n-ma, **ଙ୍କ୍ୟ** n-ya.

ଚ c-ca, **ଚୁ** c-cha, **ଚୁ** c-ch-ra, **ଚ୍ଛ** c-ṣia, **ଚମ** c-ma, **ଚ୍ଛ୍ୟ** c-ya.—
ଚ୍ଛ୍ୟ ch-ya, **ଚ୍ଛୁ** ch-ra.—**ଜ୍ଞ** j-ja, **ଜ୍ଞୁ** j-jha, **ନ** or **ଜ୍ଞ** j-ñ-a, **ଜ୍ଞ୍ୟ** j-ñ-ya,
ଜମ j-ma, **ଜ୍ୟ** j-ya, **ଜା** j-ra, **ଜବ** j-va.—**ଶ୍ର** ū-ca, **ଶମ** ū-e-ma, **ଶ୍ର୍ୟ** ū-e-ya,
ଶ୍ର୍ୟ ū-cha, **ଶ୍ରୁ** ū-ja, **ଶ୍ର୍ୟ** ū-j-ya.

ତୁ t-ṭa, **ତ୍ୟ** t-ya.—**ଥୁ** th-ya, **ଥ୍ର** th-ra.—**ଦ୍ଵୁ** d-ga, **ଦ୍ଵ୍ୟ** d-g-ya,
ଦୁ d-gha, **ଦୁ** d-gh-ra, **ଦ୍ଵୁ** d-ma, **ଦ୍ଵୁ** d-ya.—**ଧ୍ରୁ** dh-ya, **ଧ୍ରୁ** dh-ra.—
ଏତ ḷ-ṭa, **ଏତୁ** ḷ-ṭha, **ଏତୁ** ḷ-d-a, **ଏତ୍ୟ** ḷ-d-ya, **ଏତ୍ୟ** ḷ-d-ṛ-a, **ଏତ୍ୟ** ḷ-d-ṛ-ya,
ଏତୁ ḷ-dha, **ଏତୁ** ḷ-ya, **ଏତୁ** ḷ-ma, **ଏତୁ** ḷ-va.

ତ୍ରକ t-ka, **ତ୍ରକୁ** t-k-ja, **ତ୍ତ** t-ta, **ତ୍ତ୍ୟ** t-t-ya, **ତ୍ର** t-t-ra, **ତ୍ତ୍ଵ** t-t-va,
ତ୍ୟ t-tha, **ତ୍ର** t-na, **ତ୍ତ୍ୟ** t-n-ya, **ତ୍ପ** t-pa, **ତ୍ର** t-p-ra, **ତ୍ର** t-ma,
ତ୍ତ୍ୟ t-m-ya, **ତ୍ୟ** t-ya, **ତ୍ର** or **ତ୍ର** t-ra, **ତ୍ର୍ୟ** t-r-ya, **ତ୍ର** t-va, **ତ୍ସ** t-sa,
ତ୍ର୍ସ t-s-na, **ତ୍ସ୍ୟ** t-s-n-ya.—**ଥ୍ୟ** th-ya.—**ନ୍ତୁ** d-ga, **ନ୍ତ୍ରୁ** d-g-ra, **ନୁ** d-gha,
ନୁ d-gh-ra, **ନୁ** d-da, **ନ୍ତ୍ରୁ** d-d-ya, **ନ୍ତ୍ରୁ** d-dha, **ନ୍ତ୍ରୁ** d-dh-ya, **ନ୍ତ୍ରୁ** d-na,
ନୁ d-ba, **ନ୍ତ୍ରୁ** d-bha, **ନ୍ତ୍ରୁ** d-bh-ya, **ନ୍ତ୍ରୁ** d-ma, **ନ୍ତ୍ରୁ** d-ya, **ନ୍ତ୍ରୁ** d-ṛ-a, **ନ୍ତ୍ରୁ** d-ṛ-ya,
ନୁ d-va, **ନ୍ତ୍ରୁ** d-v-ya.—**ଧ୍ରୁ** dh-na, **ଧ୍ର୍ୟ** dh-n-ya, **ଧୁ** dh-ma, **ଧ୍ୟ** dh-ya,
ଧ୍ରୁ dh-ra, **ଧ୍ର୍ୟ** dh-r-ya, **ଧୁ** dh-va.—**ନ୍ତ୍ର** n-ṭa, **ନ୍ତ୍ୟ** n-t-ya, **ନ୍ତ୍ରୁ** n-t-ra,
ନ୍ତ୍ର n-da, **ନ୍ତ୍ରୁ** n-d-ṛ-a, **ନ୍ତ୍ୟ** n-dha, **ନ୍ତ୍ରୁ** n-dh-ṛ-a, **ନୁ** n-na, **ନ୍ତ୍ରୁ** n-pa,
ନ୍ତ୍ରୁ n-p-ṛ-a, **ନ୍ତ୍ରୁ** n-ma, **ନ୍ତ୍ୟ** n-ya, **ନ୍ତ୍ରୁ** n-ṛ-a, **ନ୍ତ୍ରୁ** n-sa.

ପ୍ର p-ta, **ପ୍ର୍ୟ** p-t-ya, **ପ୍ର** p-na, **ପ୍ର୍ୟ** p-pa, **ପ୍ର୍ୟ** p-ma, **ପ୍ର୍ୟ** p-ya, **ପ୍ର୍ୟ** p-ra,
ପ୍ରୁ p-la, **ପ୍ରୁ** p-va, **ପ୍ରୁ** p-sa, **ପ୍ରୁ** p-s-va.—**ବ୍ୟ** b-gha, **ବ୍ୟ** b-ja,
ବ୍ର b-da, **ବ୍ୟ** b-dha, **ବ୍ରୁ** b-na, **ବ୍ରୁ** b-ba, **ବ୍ୟ** b-bha, **ବ୍ୟ** b-bh-ya,
ବ୍ୟ b-ya, **ବ୍ର** b-ra, **ବ୍ରୁ** b-va.—**ଭ୍ର** bh-na, **ଭ୍ୟ** bh-ya, **ଭ୍ର** bh-ra,
ଭ୍ର bh-va.—**ମ୍ର** m-na, **ମ୍ର୍ୟ** m-pa, **ମ୍ର୍ୟ** m-p-ṛ-a, **ମ୍ରୁ** m-ba, **ମ୍ର୍ୟ** m-bha.
ମ୍ରୁ m-ma, **ମ୍ର୍ୟ** m-ya, **ମ୍ରୁ** m-ra, **ମ୍ରୁ** m-la, **ମ୍ରୁ** m-va.

अ y-ya, अ y-va.—त्वा l-ka, त्वा l-pa, त्वा l-ma, त्वा l-ya, त्वा l-la,
त्वा l-va, त्वा l-ha.—व्ना v-na, व्ना v-ya, व्ना v-ra, व्ना v-va.

श s-ca, श्च s-c-ya, श्च s-na, श्च s-ya, श्च s-ra, श्च s-r-ya, श्च s-la,
श्च s-va, श्च s-v-ya, श्च s-sá.—ष्ट s-ṭa, ष्ट s-ṭ-ya, ष्ट s-ṭ-ra,
ष्ट s-ṭ-r-ya, ष्ट s-ṭ-va, ष्ट s-ṭha, ष्ट s-na, ष्ट s-ṇ-ya, ष्ट s-pa,
ष्ट s-p-ra, ष्ट s-ma, ष्ट s-ya, ष्ट s-va.—स्ता s-ka, स्ता s-kha,
स्ता s-ta, स्ता s-t-ya, स्ता s-t-ra, स्ता s-t-va, स्ता s-tha, स्ता s-na,
स्ता s-n-ya, स्ता s-pa, स्ता s-ph-a, स्ता s-ma, स्ता s-m-ya, स्ता s-ya,
स्ता s-ra, स्ता s-va, स्ता s-sa.

ह् h-na, ह् h-na, ह् h-ma, ह् h-ya, ह् h-ra, ह् h-la, ह् h-va.

14. The numerical figures in Sanskrit are—

१	२	३	४	५	६	७	८	९	०
I	2	3	4	5	6	7	8	9	o

These figures were borrowed from the Indians by the Arabs, who introduced them into Europe.

Pronunciation.

15. The following rules should be noted:—

- The vowels are pronounced as in Italian. The short ए a, however, has rather the sound of the so-called neutral vowel in English, like the u in 'but.' It had this sound (in Sanskrit *samvṛta*, 'closed') at least as early as 300 B.C.
- The aspiration of the consonants should be heard distinctly. Thus ख=k-h in 'ink-horn'; घ=t-h in 'pot-house'; फ=p-h in 'topheavy'; ञ=g-h in 'loghouse'; ण=d-h in 'madhouse'; भ=b-h in 'Hobhouse.'
- The guttural ञ n has the sound of ng in 'king.'
- The palatals च c and ज j have the sound of ch in 'church,' and of j in 'join.'

5. The cerebrals are pronounced similarly to the so-called dentals t, d, n in English, the tongue being, however, turned rather further back against the roof of the mouth.
6. The dentals in Sanskrit are at the present day pronounced as inter-dentals, being produced by bringing the tip of the tongue against the very edge of the front teeth. In the days of the ancient Indian phoneticians they were pronounced as post-dentals, being produced at the back of the upper front teeth.
7. The dental **सः** sounds like s in 'sin,' the cerebral **शः** like sh in 'shun'; while the palatal **षः** is produced midway between the two, being the sibilant pronounced in the same place as the spirant in the German 'ich.'
8. The Visarga, being a final hard breathing, is in India generally pronounced as a hard h, followed by a short echo of the preceding vowel.
9. The Anusvāra, being a pure nasal unmodified by any stop, is sounded like n in the French 'bon.'
10. Since about the beginning of our era Sanskrit has been pronounced with a stress accent (instead of the earlier musical accent) much in the same way as Latin. Thus the stress is laid on a long penultimate (Kālidāsa), on the antepenultimate when followed by a short syllable (Himālaya), and on the fourth from the end when two short syllables follow (kārayati).

CHAPTER II

RULES OF SANDHI OR EUPHONIC COMBINATION OF LETTERS

16. In Sanskrit every sentence is treated as one unbroken chain of syllables. The coalescence of final and initial letters is called Sandhi ('putting together'). The rules of Sandhi are based chiefly on the **avoidance of hiatus** and on **assimilation**.

The absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by punctuation.

Though both are based on the same phonetic principles, it is essential, in order to avoid confusion, to distinguish **external Sandhi**, which determines the changes of final and initial letters of words, from **internal Sandhi**, which applies to the final letters of *verbal roots* and *nominal stems* when followed by certain suffixes or terminations.

a. The rules of external Sandhi apply, with few exceptions (which are survivals of an earlier stage of external Sandhi), to words forming compounds, and to the final letters of nominal stems before the Pada or middle case-endings भ्याम् bhyām, भिस् bhis, भ्यस् bhyas, सु su (71), or before secondary (182, 2) suffixes beginning with any consonant except य् y.

A. External Sandhi.

Classification of Vowels.

17. Vowels are divided into—

- A. 1.** Simple vowels: अ a; आ ā; इ i; ई ī; उ u; ऊ ū; ए r; एर् īr; ल् l.
- 2.** Guna vowels: अ a; ए e; ओ o; अर् ar; अल् al.
- 3.** Vṛddhi vowels: आ ā; ऐ ai; ओ au; आर् ār¹.

¹ The Vṛddhi form of ल् l (which would be आल् al) does not occur.

- a.** Guṇa ('secondary form') is the strengthening of the simple vowels by a preceding अ a (which leaves अ a itself unchanged); Vṛddhi ('increase') is the further strengthening of Guṇa vowels by means of another अ a¹.
- B. 1.** Vowels which are liable to be changed into semivowels: इ i, ई ī; उ u, ऊ ū; ऋ r, ऋ ṛ, and the diphthongs (the latter half of which is इ i or ऊ ū): *liquid* vowels.
- 2.** Those which are not: अ a, आ ā.

Combination of Final and Initial Vowels.

18. If the same simple vowel (short or long) occurs at the end and beginning of words, the result is a long vowel;—e.g. सा अपि इक्षते sā api īksate becomes सापीक्षते sāpīkṣate; किंतु उदेति kiṁtu udeti becomes किंतूदेति kiṁtūdeti; कर्तु ऋजु kartu ṛju becomes कर्तृजु kartṛju.

19. अ a and आ ā—

- a.** coalesce with a following simple liquid vowel to Guṇa;—e.g. तव इन्द्रः tava indraḥ=तवेन्द्रः tavendraḥ; सा उक्ता sā uktvā=सोक्ता soktvā; सा ऋद्धिः sā ṛddhīḥ=सद्धिः sarddbhīḥ.
- b.** coalesce with Guṇa vowels to Vṛddhi;—e.g. तव एव tava eva=तवैव tavaiva; सा ओषधिः sā oṣadhiḥ=रौषधिः sauṣadhiḥ.
- c.** are absorbed by Vṛddhi vowels;—e.g. सा औत्सुक्यवती sā autsukyavatī=सौत्सुक्यवती sautsukyavatī.

¹ In this vowel gradation, as Comparative Philology shows, the Guṇa vowel represents the normal stage, from which the simple vowel was reduced by loss of accent, while Vṛddhi is a lengthened variety of Guṇa. The reduction of the syllables ya, va, ra (which are parallel with the Guṇa stage) to the corresponding vowels i, u, ṛ is termed Samprasāraṇa ('distraction').

20. A simple **liquid vowel** followed by any *other* vowel or by a diphthong is changed into its semivowel;—e.g. दधि अत् dadhi atra=दध्यत् dadhy atra; कर्तुं उत् kartṝ uta=कर्तुत् kartṝ uta; मधु इव madhu iva=मध्विव madhv iva; नदी अर्थम् nadi artham=नद्यर्थम् nadyartham.

21. The Guṇa vowels ए e and ओ o—

- remain unchanged before अ a, which is elided: ते अपि te api=तेपि te 'pi; सो अपि so api=सोपि so 'pi.
- become अ a (through अय् ay and अव् av, which drop the semivowel) before every other vowel (or diphthong): सखे इह sakhe iha=सख इह sakha iha; प्रभो एहि prabho ehi=प्रभ एहि prabha chi.

22. The Vṛddhi vowels ऐ ai and ओ au respectively become आ ā (through आय् āy) and आव् āv (the semivowel not being dropped in this case) before every vowel (or diphthong): श्रिये अर्थः śriyai arthaḥ=श्रिया अर्थः śriyā arthaḥ; तौ इति tau iti=ताविति tāv iti.

- The (secondary) hiatus occasioned by the dropping of अ y and ओ v in the above three cases (21 b and 22) remains.

Irregular Vowel Sandhi.

23. **Vṛddhi** instead of Guṇa results from the contraction of—

- a preposition ending in अ a or आ ā with a verb beginning with उप् up;—e.g. उप उषति upa ṣati=उपार्षति upāṛṣati; आ उच्छति ā ṣechati=आर्च्छति ārcchati.
- the preposition प्र pra with the perfect participle passive उढ़ उङ्घा (from उह् vah, 'carry'): प्रौढ़ praudha, 'lifted up.'
- the augment अ a with an initial vowel;—e.g. अ उनत् a unat=अीनत् aunat, 'he wetted' (from उह् ud, 'wet').

Absence of Vowel Sandhi.

24. Interjectional particles consisting of or ending in vowels, such as आ ā, हृ i, उ u, हे he, अहो aho, are not liable to Sandhi: हृ हन्त्र i indra, 'O Indra'; आ एवम् ā evam, 'is it so indeed?' अहो अपेहि aho apehi, 'Oh, go away.'

25. The vowels ई ī, उ ū, ए e, when dual terminations, nominal or verbal, remain unchanged before vowels (ए a not being elided after this dual ए e); they are called Pragṛhya ('separate'). The final of अमी ami, a nom. plural (of the pronoun असौ asau, 112), is treated in the same way.

E.g. कवी हमौ kavī imau, 'these two poets'; साधु हमौ sādhū imau, 'these two merchants'; विद्ये हमे vidye ime, 'these two sciences'; याचेते अर्थम् yācete artham, 'they two ask for money'; अमी अस्वाः ami asvāḥ, 'those horses.'

26. In the Epics, the law-books, and other works not strictly conforming to the classical standard, vowel Sandhi is seldom applied between the first and second line (Pāda) of a hemistich.

Combination of Final and Initial Consonants.

27. The rules of Sandhi are only applicable after the final consonant of a word has been reduced to one of the eight allowable (actually occurring) consonants at the end of a word in *pausā*, viz.:

क् k, ह् t, त् t, प् p }
 ह् n, न् n, म् m } and : (Visarga).

The thirty-four consonants given in the table (6) are reduced to these eight, as follows:

A final must be hard and unaspirated. the palatals (including श् s) and ह् h are replaced by क् k or ह् t (ज् j by ह् n), श् s by ह् t, स् s and ट् r by Visarga, while ण् n, य् y, ल् l, and व् v do

not occur. Thus the second, third, and fourth columns, as well as the second line (the palatals), disappear entirely, leaving only four tenues in the first, three nasals in the fifth, and Visarga alone in the sixth and seventh.

28. No word may end in more than one consonant, except when र् r precedes a final क् k, ट् t, त् t, प् p, which is radical (or substituted for a radical) and not a suffix. In the case of all other combinations the final letter or letters must be dropped till only one, in the form allowable as a final, remains. Thus भवन्त्स् bhavants-s becomes भवन् bhavan, 'being'; अबिभर्त् abibhar-t=अबिभः abibhah, 'he carried' (त् t is a suffix; र् r must become Visarga); but ऊर्क् ūrk, 'strength' (क् k substituted for radical ज् j); अमार्ट् amārt̄, 'he wiped,' from मृज् mr̄j (ट् t substituted for radical ज् j).

Classification of Consonants.

29. Place or organ of articulation.

1. The throat, the palate, the roof of the mouth, the teeth, the lips, and the nose are called the places or organs of articulation.
2. By contact between the tongue and the four places—throat, palate, roof, teeth—the guttural, palatal, cerebral, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the **nasals** of the five classes, the breath partially passes through the nose while the tongue or the lips are in the position for articulating the corresponding tenuis. The real Anusvāra is formed in the nose only, while the tongue is in the position for forming the particular vowel which the Anusvāra accompanies.

4. The **semivowels** य y, र r, ल l, व v are palatal, cerebral, dental, and labial respectively. They are described by the old Indian grammarians as produced by partial or imperfect contact of the tongue with the organ of articulation. ल l often interchanges with or is derived from र r.
5. The three **sibilants** are hard spirants produced by partial contact of the tongue with the palate, roof, and teeth respectively. Sanskrit has not preserved any of the corresponding soft sibilants (English z, French j).
6. ह h and : h are respectively soft and hard spirants produced without any contact, and articulated in the position of the vowel which precedes or follows. ह h, corresponding to the second half of the soft aspirates g-h, j-h, d-h, b-h, from which it is in fact derived, occurs only before soft letters. Visarga, corresponding to the second half of the hard aspirates (k-h, &c.), occurs only after vowels and before certain hard consonants. In India Visarga is usually articulated as a hard h, followed by a very short echo of the preceding vowel:—e.g. कः kah=kah^a, कविः kavih=kvavihⁱ; रथुः rthuh=rthuh^u.

30. Quality of consonants.

Consonants are—

1. either **hard** (surd, voiceless): columns 1, 2, 7 in the table, p. 4;
or **soft** (sonant, voiced): all the rest (columns 3, 4, 5, 6) and Anusvāra (besides all the vowels and diphthongs).
2. either **aspirated**: columns 2, 4, 7, besides ह h (in 6);
or **unaspirated**: all the rest.

Hence the change of च c to क k is a change of place (palatal to guttural), and that of च c to ज j is a change of quality (hard to soft); while the change of च c to ग g (hard palatal to soft

guttural), or of त् t to ज् j (hard dental to soft palatal) is one of both place and quality.

31. It is essential to remember that consonant Sandhi cannot be applied till finals have been reduced to one of the eight allowable letters (27). The latter are then modified without reference to their etymological value (except partially in the case of Visarga). Only six of these finals occur at all frequently, viz. क् k, त् t, ण् n, प् p, म् m, and Visarga. The changes which final consonants undergo are most conveniently treated with reference to (I) their quality, (II) their place or organ.

I. Changes of Quality.

32. Final consonants must be soft before soft initials, and hard before hard initials.

a. This rule affects only the five final hard consonants (क् k, ट् t, त् t, प् p, and : h), the nasals (6 ; 36) not being liable to changes of quality (but two of them, ण् n, म् m, are liable to changes of place, like the two hard sounds त् t and Visarga : 37).

Hence final क् k, ट् t, त् t, प् p before sonants become ण् g, ण् d, द् d, ब् b respectively ;—e.g. सम्यक् उक्तम् = सम्यगुक्तम् samyag uktam, ‘well said’; दिक् गजः = दिग्गजः dig-gajah, ‘world-elephant.’—परिव्राट् अयम् = परिव्राष्टयम् parivrāṭayam, ‘he (is) a mendicant’; परिव्राट् गच्छति = परिव्राष्टगच्छति parivrāṭ gacchati, ‘the mendicant goes.’—सरित् अष्ट = सरिदृष्ट sarid atra, ‘the river here’; महत् धनुः = महदृधनुः mahad-dhanuh, ‘a large bow.’—ककुप् अष्ट = ककुबृष्ट kakub atra, ‘a region here’; अप् जः = अब्जः ab-jah, ‘born in water.’

33. क् k, ट् t, त् t, प् p, when followed by initial ण् n or म् m, may, and in practice almost invariably do, become the corresponding nasals ण् n, ण् n, त् n, म् m ;—e.g. दिक् नागः = दिमागः or

दिन्नागः dig-nāgalī or diñ-nāgalī, 'world-elephant'; **जगत् नाथः** = **जगद्वायः** or **जगन्नाथः** jagad-nāthah or jagan-nāthah, 'lord of the world'; **षट् मासः** = **षष्ठमासः** sañ-māsaḥ, 'period of six months'; **प्राक् मुखः** = **प्रामुखः** prāñ-mukhaḥ, 'facing the east.'

34. Final त् t before स् l becomes स् l (through द् d);—e.g. **तत् सव्यम् = तस्यव्यम्** tal labdham, 'that is taken.'

35. Since the nasals have no corresponding hard letters, they remain unchanged in quality before hard letters; but in several cases a sibilant (after न् n) or cognate hard letter (after न् n or ख् kh) is inserted between the two. An original palatal च् ñ or cerebral ख् nh never occurs as a final letter (27). The guttural ङ् ñ, which is rare as a final, remains unchanged in that position, but क् k may be inserted after it before the three sibilants;—e.g. **प्राङ् शेते** prāñ śete or **प्राङ् शेते** prāhk śete, 'he lies eastward.' Final म् m is liable to change before all consonants (42). Final dental न् n remains unchanged before most letters, but is modified before all palatals and cerebrals (except ष् ṣ), before the hard dentals त् t and थ् th, and before the semivowel स् l. Its treatment requires a somewhat detailed statement.

36. A. The dental nasal न् n remains unchanged—

1. before vowels (cp. 52);—e.g. **तान् उवाच** tān uvāca, 'he spoke to them.'
2. before all gutturals, **क् k**, **ख् kh**, **ग् g**, **घ् gh**, as well as **ह् h**;—e.g. **बुद्धिमान् कोऽपि** buddhimān ko 'pi, 'a certain wise man'; **तान् हत्वा** tān hatvā, 'having slain them.'
3. before all the labials, **प् p**, **फ् ph**, **ब् b**, **भ् bh**, **म् m**;—e.g. **एतान् पाशान्** etān pāśān, 'these bonds'; **बान्धवान् मम** bāndhavān mama, 'my relatives.'
4. before the soft dentals **द् d**, **ध् dh**, **न् n**;—e.g. **मत्स्यान् धन्**

matsyān dhatta, 'put the fish'; राजपुत्रान् नयति rājaputrān
nayati, 'he leads the princes.'

5. before the semivowels य् y, र् r, व् v;—e.g. हंसान् रक्षति
hamsān rakṣati, 'he protects the geese.'
6. before the cerebral ष् s and the dental स् s, but before the latter a transitional त् t may be inserted;—e.g. तान् षट्
tān ṣat, 'those six'; तान् सहते tān sahate or तान्तसहते
tānt sahate, 'he endures them.'

B. The dental nasal न् n is changed—

1. before the hard palatal च् c and छ् ch; cerebral द् t and ढ् th; dental त् t and थ् th, to Anusvāra, a palatal श् ś, a cerebral ष् s, a dental स् s being respectively interposed¹;—e.g. हसन् चकार् hasan cakāra=हसंशकार् hasaṁś cakāra, 'he did it laughing'; पाशन् छेत्तुम् pāśān chettum=पाशां-
श्छेत्तुम् pāśāṁś chettum, 'to cut the bonds'; चलन् टिट्टिमः calan titṭibhah=चलंष्टिट्टिमः calaṁṣ titṭibhah, 'a moving sandpiper'; पतन् तरुः patan taruḥ=पतंस्तरुः patamṣ taruḥ, 'a falling tree.'
2. before the soft palatals ज् j, झ् jh, and the palatal sibilant श् ś, to palatal ञ् ñ (40).
3. before the soft cerebrals ड् d and ढ् dh to the cerebral ण् ñ (41).
4. before the semivowel ल् l to nasalized ल् l written with Anusvāra in the form of ॿ;—e.g. महान् लाभः mahān
lābhah=महाल्लाभः mahāl lābhah.

¹ This seemingly inserted sibilant is really a survival of the Indo-European s of the masc. accusative plural (in -ns) and the nominative singular (in -ns; cp. 88; 89). In the oldest Vedic period this sibilant appears only where it is historically justified, but in Sanskrit its use has been extended to the Sandhi of all cases of final न् n before hard palatals, cerebrals, and dentals.

II. Changes of Place.

37. The only four final consonants liable to change of place are the **dental** त् t and न् n, the **labial** म् m, and **Visarga**.

a. The dentals become palatal and cerebral before palatals and cerebrals respectively.

b. Visarga and, to a less extent, म् m adapt themselves to the organ of the following consonant.

1. Final त् t.

38. Final त् t before palatals (च् c, छ् ch, ज् j, झ् jh, श् s) is changed to a palatal (च् c or ज् j);—e.g. तत् च्=तच् tac ea, ‘and that’; तत् छिन्ति=तच्छिन्ति tac chinatti, ‘he cuts that’; तत् जायते=तज्जायते taj jāyate, ‘that is born’; तत् शृणोति=(तश्शृणोति tac śrṇoti, but in practice) तच्छृणोति tac chṛṇoti¹, ‘he hears that.’

39. Final त् t before ट् t, ठ् th, ड् d, ढ् dh (but not before ष् s) is changed to a cerebral (ड् d or ढ् dh);—e.g. एतत् ठक्करः=एतटुक्करः etat ṭhakkurali, ‘the idol of him’; तत् डयते=तड्डयते tad ḍayate, ‘it flies’; तत् ढौकते=तड्डौकते tad ḍhaukate, ‘it approaches.’

2. Final न् n.

40. Final न् n before ज् j, झ् jh, and श् s² becomes ञ् ñ;—e.g. तान् जयति=ताञ्जयति tāñ jayati, ‘he conquers them’; तान् शार्दूलान्=ताञ्शार्दूलान् tāñ śārdūlān or ताञ्छार्दूलान् tāñ chārdūlān¹, ‘those tigers.’

¹ With the further change of the initial श् s to the corresponding aspirate छ् ch, cp. 53.

² For the change of न् n before the hard palatals च् c and छ् ch, see 36 B 1.

41. Final न् before द् d, ध् dh¹ (but not ष् s) is changed to ण् n;—e.g. महान् डमरः=महाण्डमरः mahān ḍamarah, 'a great uproar.'

3. Final म् m.

42. A. Final म् m remains unchanged before vowels;—e.g. किम् अत्र=किमत्र kim atra, 'what (is) here?'

B. Final म् m is changed to Anusvāra before consonants:

1. necessarily before semivowels, sibilants, and ह् h;—e.g. तम् वेद्=तं वेद् tam̄ veda, 'I know him'; करुणम् रोदिति=करुणं रोदिति karuṇam̄ roditi, 'he cries piteously'; मोक्षम् सेवेत्=मोक्षं सेवेत् mokṣam̄ seveta, 'one should devote oneself to salvation'; मधुरम् हसति=मधुरं हसति madhuram̄ hasati, 'he laughs sweetly.'

2. optionally before mutes and the nasals न् n, म् m² (6, cols. 1–5), where it may become the class nasal³ (a change which is rarely made in European editions);—e.g. किम् करोषि=किं करोषि (or किङ्करोषि) kim̄ karoṣi (or kiñ̄ karosi), 'what doest thou?' शत्रुम् जहि=शत्रुं जहि (or शत्रुजहि) śatrum̄ jahi (or śatruñ̄ jahi), 'kill the enemy'; किम् फलम्=किं फलम् (or किङ्कफलम्) kim phalam (or kiñ̄ phalam), 'what (is) the use?' गुरुम् नमति=गुरुं नमति (or गुरुन्नमति) gurum̄ namati (or gurun̄ namati), 'he salutes the teacher'; शास्त्रम् मीमांसते=शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) śāstram̄ mīmāṁsate (or śāstram̄ mīmāṁsate), 'he studies the book.'

a. This alternative Sandhi of final म् m is identical with that

¹ On the treatment of न् n before the hard cerebrals ट् t, ठ् th, and ष् s, see 36 A 6 and B 1.

² Initial ख् n, च् n, ण् n do not occur.

³ This assimilation was the normal Sandhi of the Vedic language.

of final न् n before the soft palatals ज् j, झ् jh (40), the soft cerebrals छ् d and झ् dh (41), and the dental न् n; and with that of final त् t before न् n (33); thus e.g. in कान्तान् kāntān na the first word may represent the acc. pl. masc. कान्तान् kāntān (36 A 4), the abl. sing. masc. कान्तात् kāntāt (33), or the acc. sing. fem. कान्ताम् kāntām (42 B 2).

4. Final Visarga.

43. Visarga is the spirant to which the hard स् s and the corresponding soft र् r are reduced *in pausā*. If followed by a **hard letter**—

1. a palatal, cerebral, or dental (च् c, छ् ch; ट् t, ठ् th; त् t, थ् th), it is changed to the sibilant (श् ś, ष् ṣ, स् s) of the class to which the following letter belongs ;—e.g. पूर्णः चन्द्रः=पूर्णश्चन्द्रः: pūrṇāś candralḥ, 'the full moon'; नद्याः तीरम्=नद्यास् तीरम् nadyāś tiram, 'the bank of the river.'

2. a guttural or labial (क् k, ख् kh, प् p, फ् ph), it remains unchanged¹;—e.g. ततः कामः tataḥ kāmaḥ, 'thence love'; नद्याः पारम् nadyāḥ pāram, 'the opposite shore of the river.'

3. a sibilant, it remains unchanged or may be assimilated²;—e.g. सुप्तः शिशुः suptah śisuh or सुप्तश्चिशुः 'the child is asleep'; प्रथमः सर्गः prathamaḥ sargah or प्रथमस्तर्गः prathamas sargah, 'the first canto.'

44. Visarga (except when preceded by अ a or आ ā) if followed by a **soft letter** (consonant or vowel) is changed to र् r;—e.g. कविः अयम्=कविरयम् kavir ayam, 'this poet'; गौः गच्छति=गौर्गच्छति gaur gacchati, 'the cow walks'; वायुः वाति=वायुवाति vāyur vāti, 'the wind blows.'

¹ Cp. the treatment of न् n before hard mutes, 36 A 2, 3; B 1.

² This assimilation was undoubtedly the original Sandhi, and is required by some of the ancient Vedic phoneticians.

45. i. The final syllable आः āḥ drops its Visarga before vowels or soft consonants;—e.g. अस्वाः अमी=अस्वा अमी asvā amī, ‘those horses’; आगताः चृष्यः=आगता चृष्यः āgatā ṛṣyāḥ, ‘the poets have arrived’; हताः गजाः=हता गजाः hatā gajāḥ, ‘the elephants (are) killed’; माः भिः=माभिः mā-bhīḥ, instr. plur. of मास् māś, ‘moon.’

2. The final syllable ाः ah—

- a. drops its Visarga before vowels except ा a;—e.g. कुतः आगतः=कुत आगतः kuta āgataḥ, ‘whence come?’ कः एषः=क एषः ka eṣāḥ, ‘who (is) he?’ कः चृषिः=क चृषिः ka ṛṣīḥ, ‘who (is) the poet?’
- b. before soft consonants and before ा a, is changed to ओ o, after which ा a is elided (21 a);—आनीतः दीपः=आनीतो दीपः ānītō dīpah, ‘the lamp (has been) brought’; मनः भिः=मनोभिः mano-bhīḥ, inst. plur. ‘with minds’; नरः अथम्=नरोऽथम् naro ’yam, ‘this man.’

46. The final syllables ाः ah and आः āḥ, in the few instances¹ in which the Visarga represents an etymological र् r, are not subject to the exceptional rule stated in 45. In other words ाः ah and आः āḥ, reverting to आर् ar and आर् ār, in this case follow the general rule (44). Thus पुनः अपि=पुनरपि punar api, ‘even again’; भ्रातः देहि=भ्रातर्देहि bhrātar dehi, ‘brother, give’; द्वा: एषा=द्वारेषा dvār eṣā, ‘this door.’

47. र् r followed by र् r is always dropped, a preceding short vowel being lengthened;—e.g. विधुः राजते=विधु राजते vidhū

¹ पुनर् punar, ‘again,’ प्रातर् prātar, ‘early,’ आन्तर् antar, ‘within’; स्वर् svar, ‘heaven,’ अहर् abhar, ‘day,’ द्वार् dvār, ‘door,’ वार् vār, ‘water’; voc. sing. of nouns in चृ r, as पितर् pitar, ‘father’ (101); and some forms of verbs in चृ r, as अजागर् ajāgar, 2. 3. sing. imperf. of जागृ jāgr, ‘awake.’

rājate, 'the moon shines'; पुनः रोगी=पुना रोगी punā rogī, 'ill again.'

48. The two pronouns सः saḥ, 'that,' and एषः esah, 'this' (110 a), retain Visarga at the end of a sentence only, but become सो so and एषो eso before अ a (45, 2 b);—e.g. सः ददाति=स ददाति sa dadāti, 'he gives'; सः इन्द्रः=स इन्द्रः sa Indrah, 'that Indra'; but सः अभवत्=सोभवत् so 'bhavat, 'he was'; मृतः सः mṛtah saḥ, 'he (is) dead.'

49. भोः bhoḥ, an irregular contracted vocative (for bhavas, used as an interjection) of भवत् bhavat, 'your honour,' drops its Visarga before all vowels and soft consonants;—e.g. भोः ईशानं=भो ईशानं bho iśāna, 'O lord'; भोः देवाः=भो देवाः bho devāḥ, 'O gods'; but भोः छेत्तः=भोच्छेत्तः bhoś chettah, 'O cutter.'

a. The same rule applies to the contracted vocative भगोः bhagoh (for bhagavas) from भगवत् bhagavat, 'adorable one.'

50. Nouns ending in radical र् r (82) retain the र् r before the सु su of the loc. pl.;—e.g. वार्+सु=वार्षु vār-su, 'in the waters.'

a. अहर् ahar (91, 2 N.) and स्वर् svar (indeclinable) retain their र् r when compounded with पति pati: अहर्पतिः ahar-patiḥ, 'lord of day,' स्वर्पतिः svar-patiḥ, 'lord of heaven.'

Doubling of Consonants.

51. छ् ch at the beginning of a word may always be doubled after vowels; it must be so after a short vowel and after the particles आ ā and मा mā;—e.g. तव छाया=तव च्छाया tava cchāyā, 'thy shade'; आ छादयति=आच्छादयति ācchādayati, 'he covers'; मा छिदत्=मा च्छिदत् mā cchidat, 'let him not cut'; but बदरीछाया badari-chāyā or बदरीच्छाया badari-cchāyā, 'shade of jujube trees.'

a. In the body of a word the doubling takes place after all vowels: इच्छति icchati, 'he wishes'; म्लेच्छः mlecchah, 'barbarian.'

52. Final र् n and ण् n, preceded by a **short** vowel and followed by *any* vowel (or diphthong), are doubled;—e.g. प्रत्याहा आस्ते = प्रत्याहास्ते pratyāhn āste, 'he sits westward'; धावन् अस्तः = धावनस्तः dhāvann aśvah, 'a running horse'; but कवीन् आह्वयस्त्वं kavīn āhvayasva, 'call the poets,' remains.

Initial Aspiration.

53. Initial श् s, not followed by a hard consonant, may be, and in practice nearly always is, changed to the corresponding aspirate श् ch after च् c (38) and ष् ū (40);—e.g. तच् स्नोकेन = तच्छ्नोकेन tac chlokena, 'by that verse'; धावन् शशः = धावञ्च्छशः dhāvann chaśah, 'a running hare.'

a. The same change is allowed after क् k, ट् t, प् p, though not usually applied: वाकृशतम् vāk-śatam may become वाकृशतम् vāk-chatam, 'a hundred speeches.'

54. Initial ह् h, after softening a preceding क् k, ट् t, त् t, प् p, is changed to the soft aspirate of the preceding letter;—e.g. वाक् हि = वाग्घि vāg ghi, 'for speech'; तत् हि = तद्धि tad dhi, 'for that.'

55. If घ् gh, ध् dh, भ् bh, or ह् h are at the end of a (radical) syllable beginning with ग् g, द् d, ब् b, and lose their aspiration as final or otherwise, the initial consonants are aspirated by way of compensation¹;—e.g. दुह् duh, 'a milker,' becomes धुक् dhuk; बुध् budh, 'wise,' becomes भुत् bhut.

¹ This is an historical survival of the original initial aspiration of such roots, which was lost (both in Greek and Sanskrit) by the operation of the later euphonic law that prohibited a syllable beginning and ending with an aspirate. Hence when the final aspirate disappeared the initial returned. Cp. Gk. nom. θρίξ (=θρίκ-s), 'hair,' beside gen. τρίχ-ος.

B. Internal Sandhi.

56. The rules of internal Sandhi apply to the finals of nominal and verbal stems before all terminations of declension (except those beginning with consonants of the middle stem : 73 a) and conjugation, before primary suffixes (182, 1), and before secondary suffixes (182, 2) beginning with a vowel or य् y. They are best acquired by learning paradigms of nouns and verbs first. Many of these rules agree with those of external Sandhi; the most important of those which differ from external Sandhi are here added.

Final Vowels.

57. In many cases before a vowel (and even the same vowel) ई i and ई ī are changed to ई॒ iy; उ u and ऊ ū to उ॒ uv; ए॒ ī to ए॒ ir (cp. 18 and 20);—e.g. धी dhī + ई i = धियि dhiy-i, loc. sing., ‘in thought’; भु + ई i = भुवि bhuv-i, ‘on earth’; यु॒ yu + उ॒ u = युयु॒ u: yu-yu + uh = युयु॒ uh: yu-yu-uh, ‘they have joined’; गृ॒ gṛ + अ॒ ati = गिरति gir-ati, ‘he swallows.’

58. Final ए॒ ī before consonant terminations is changed to ए॒ ir, after labials to ए॒ ur; while ए॒ ī (after a single consonant) before य् y becomes रि॒ ri (154, 3);—e.g. गृ॒ gṛ, passive pres. 3. sing. गीर्यते gīr-yate, ‘is swallowed’; गीर्णः॒ gīr-nah, past pass. part., ‘swallowed’; पू॒ pī, pass. pres. पूर्यते pūr-yāte, ‘is filled’; past part., पूर्णः॒ pūr-nah, ‘filled’; कृ॒ kr, pass. pres. क्रियते kri-yate, ‘is done.’

59. ए॒ e, ऐ॒ ai, ओ॒ o, औ॒ au are changed before suffixes beginning with vowels or य् y to अ॒ ay, आ॒ āy, अ॒ av, आ॒ āv respectively (21; 22);—e.g. ने॒ + अन॒ = नयन॒ nay-ana, ‘eye’; रै॒ + ए॒ = राय॒ e, ‘for wealth’; गौ॒ + ए॒ = गय॒ e, ‘for a cow’; गौ॒ + अ॒ = नाव॒ nāv-ah, ‘ships’; गौ॒ + य॒ = गय॒ gav-yah, ‘relating to cows.’

Final Consonants. .

60. The most notable divergence from external Sandhi is the unchangeableness of the final consonants (cp. 32) of verbal and nominal stems before terminations beginning with vowels, semi-vowels, and nasals¹ (while before other letters they usually follow the rules of external Sandhi);—e.g. प्राचः prāñc-ah, ‘eastern’; वचानि vac-āni, ‘let me speak,’ वाच् vāc-ya, ‘to be spoken,’ वच्मि vac-mi, ‘I speak’; but वक्ति vak-ti, ‘he speaks.’

61. Nominal or verbal stems ending in consonants, and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (28). The final consonant which remains is then treated according to the rules of external Sandhi. Thus प्राच् + स् prāñc+s, nom. sing., ‘eastern,’ becomes प्राह् prāh (the स् s being first dropped, the palatals being changed to gutturals by 27, and the क् k being then dropped by 28); similarly अदोह् + त् a-doh+t=अधोक् a-dhok (55), 3. sing. imperf., ‘he milked.’

62. Aspirates followed by any letters except vowels, semi-vowels or nasals (60) lose their aspiration;—e.g. रन्ध्+ध्वे rundh+dhve=रन्धै rund-dhve², ‘you obstruct’; लभ्+स्ये labh+sye=लप्स्ये lap-sye, ‘I shall take’; but युधि yudh-i, ‘in battle,’ लोभः lobh-yah, ‘to be desired.’

¹ द् d is assimilated before the primary suffix न् -na;—e.g. in अन् an-na, ‘food’ (for ad-na); and त् t, द् d before the secondary suffixes मत् mat and मय् maya;—e.g. विद्युन्मत् vidyun-mat, ‘accompanied by lightning’ (vidyut), and मृत्युमय् mṛt-n-maya, ‘consisting of clay’ (mrđ).

² For Sanskrit tolerates two aspirates neither at the beginning and end of the same syllable, nor at the end of one and the beginning of the next.

a. A lost soft aspirate is, if possible, thrown back before ध् dhv (not धि dhi), भ् bh, स् s, according to 55;—e.g. अभुद्वम् a-bhud-dhvam, ‘you observed,’ भुद्धिः bhud-bhīḥ, inst. plur., भुत्सु bhut-su, loc. plur., but दुग्धिः dug-dhi, 2. sing. imper., ‘milk.’

b. But it is thrown forward on a following त् t and थ् th¹, which are softened;—e.g. लभ्तः labh + tah = लधः lab-dhah, ‘taken’; रन्ध्य+थः rundh + thah = रन्धः rund-dhal, ‘you two obstruct’; बन्ध्य+तुम् bandh + tum = बन्धुम् band-dhum, ‘to bind.’

63. Palatals. **a.** While च् c regularly becomes guttural before consonants (cp. 61: 27; 6, N. 1), ज् j in some cases (the majority) becomes guttural (क् k, ग् g)², in others cerebral (ट् t, ढ् d, ष् s);—e.g. उक्त् uk-ta, ‘spoken’ (from वच् vac); युक्त् yuk-ta, ‘joined’ (from युज् yuj); रुग्ण् rug-ña, ‘broken’ (from रुज् ruj; cp. 65); but राट् rāṭ, nom. sing. ‘king’ (for राज्+स् rāj+s); मृद्धि mṛḍ-dhi, 2. sing. imper. ‘wipe’ (from मृज् mrj); राष्ट्र् rāṣṭra, ‘kingdom’ (from राज् rāj; cp. 64).

b. श् ś, before ध् dh, the middle terminations (73 a) and the nom. स् s, usually becomes ट् t or ढ् d (sometimes क् k or ग् g); before त् t, थ् th, it always becomes ष् s (cp. 64), and before the स् s of the future and of other conjugational forms, always क् k;—e.g. from विश् viś we get विट्सु viṭ-su, ‘in the settlers’; विष्ट् विष्-ta, ‘entered’; वेष्यामि veṣ-syāmi (cp. 67), ‘I shall enter.’

c. च् c and ज् j (not श् ś) palatalize a following न् n;—e.g. याच्च+ना yāc + nā = याज्ञा yāc-nīā, ‘request’; यज्ज+न् yaj + na = यज्ञ् yaj-nīā, ‘sacrifice’; but प्रश्न् pras-ṇa, ‘question.’

¹ Except in the case of the root धा dhā, ‘place,’ which has (according to the analogy of a) धत् dhat before त् t and थ् th (see below, 134, third class, 1).

² ज् j regularly becomes क् k before a conjugational स् s (cp. 144, 4).

d. The छ ch of the root प्रच् prach, 'ask,' is treated like श्व s : पृष्ठ pr̥-ṭa, 'asked,' प्रस्तामि prak-syūni, 'I shall ask,' प्रश्न pras̥na, 'question.' (In external Sandhi, i.e. when final, and before middle terminations, it becomes ट् t.)

64. Cerebrals change following dentals to cerebrals (cp. 39) ;— e.g. दृष्ट+त् is+ta = दृष्ट् is-ṭa, 'wished'; द्विष्ठ+धि dvis+dhī= द्विष्ठ् dvid-dhī, 'hate'; षट्+नाम् saṭ+nām = षष्ठाम् ṣaṇ-nām (cp. 33), 'of six.'

a. While the cerebral sibilant श्व s regularly becomes a cerebral (ट् t or श्व् ś) in declension (cp. 80), and before ध् dh in conjugation, it regularly becomes क् k before an स् s in conjugation (cp. 63b and 67); द्वेषि dvek-śi, 'thou hatest,' from द्विष्ठ् dvis.

65. Change of dental ण् n to cerebral ण् n :

A preceding cerebral च्छ r, च्छर्, र् r, श्व s (even though a vowel, a guttural, a labial, य् y, व् v, ह् h, or Anusvāra intervene) changes a dental ण् n (followed by a vowel or ण् n, म् m, य् y, व् v) to cerebral ण् n ;—e.g. गृ+नाम् = गृणाम् nr̥-nām, 'of men'; कर्णः kar-ṇah, 'ear'; दूषणम् dūṣ-aṇam, 'abuse' (a vowel intervenes); नृहणम् nr̥ph-aṇam, 'nourishing' (Anusvāra, ह् h, vowel); अर्केण arkena, 'by the sun' (guttural and vowel); छिप्णुः ksip-ṇuh, 'throwing' (vowel and labial); प्रेमणा premṇā, 'by love' (diphthong and labial); ब्रह्मणः brahmaṇ-yah, 'kind to Brahmans' (vowel, ह् h, labial, vowel; ण् n followed by य् y); निषणः niṣaṇ-ṇah, 'seated' (ण् n followed by ण् n, which is itself assimilated to ण् n); प्रायेण prāyeṇa, 'generally' (vowel, य् y, vowel).

But अर्चनम् arc-anam, 'worship' (palatal intervenes); अर्णवेन arṇavena, 'by the ocean' (cerebral intervenes); अर्धेण ardhena, 'by half' (dental intervenes); कुर्वन्ति kurvanti, 'they do' (ण् n is followed by ट् t); रामाण् rāmāṇ, acc. pl., 'the Rāmas' (ण् n is final).

Note.—The number of intervening letters, it will be seen from the above examples, is not limited. In the word रामायण rāmāyana, for instance, five letters (three vowels, a labial, and a semivowel) intervene between the र् r and the ण् n.

Table showing when ण् n changes to ण् n̄.

ऋ r	in spite of intervening vowels,	change	if followed by
ऋ॒र̄	gutturals (including ह् h),	ण् n	vowels,
ऋ॒र	labials (including व् v),	to	ण् n, म् m,
ष् s	य् y, and Anusvāra,	ण् n̄	य् y, व् v.

66. A. The dental ण् n—

1. remains unchanged before य् y and व् v;—e.g. हृन्यते han-yate, ‘is killed’; तन्वण् tan-v-an, ‘stretching.’
2. as final of a root becomes Anusvāra before स् s;—e.g. जिघांसति ji-ghāṁ-sa-ti, ‘he wishes to kill’ (हृ han); मंस्यते mam-sya-te, ‘he will think’ (मन् man); also when it is inserted before स् s or ष् s in the neuter plural (71 c; 83);—e.g. यशांसि yasāṁs-i, nom. pl. of यशस् yasas, ‘fame’; हवींषि havīṁs-i, neut. pl. of हविस् havis, ‘oblation’ (83).

B. The dental स् s—

1. **becomes** dental त् t as the final of roots or nominal stems:—
- a. before the स् s of the verbal suffixes (future, aorist, desiderative) in the two roots वस् vas, ‘dwell,’ and घस् ghas, ‘eat’: वत्सति vat-syati, ‘will dwell’ (151 b 3); अवात्सीत् a-vāt-sīt, ‘has dwelt’ (144, 1); जिघत्सति ji-ghat-sati, ‘wishes to eat’ (171, 5).
- b. before the endings with initial म् bh or स् s (and in the nom.

acc. sing. neut.) of reduplicated perfect stems (89) : चक्रवद्धिः cakr-vad-bhiḥ, चक्रवत्सु cakr-vat-su, N.A. n. चक्रवत् cakr-vat.

2. disappears—

- a. between mutes ;—e.g. अभक्त a-bhak-ta (for a-bhak-s-ta), 3. sing. s-aorist of भज् bhaj, ‘share’; चष्टे caṣ-te (for cakṣ-te=original caṣ-s-te), 3. sing. pres. of चक् caks, ‘speak.’ This loss also occurs when the preposition उद् ud is compounded with the roots स्था sthā, ‘stand,’ and सम् stambh, ‘support’ ;—e.g. उत्थाय ut-thāya, ‘standing up’; उत्थित ut-tambhita, ‘raised up.’
- b. before soft dentals ;—e.g. शाधि śā-dhi (for śās-dhi), 2. sing. imperat. of शास् śās, ‘order’; also after becoming ष् s and cerebralizing the following dental ;—e.g. अस्तोऽध्वम् a-sto-dhvam (for a-sto-s-dhvam), 2. pl. aor. of सु stu, ‘praise.’

67. Change of dental स् s to cerebral ष् s :

Preceding vowels except आ a or आ ā (even though Anusvāra or Visarga intervene), as well as क् k and र् r, change dental स् s (followed by a vowel, त् t, थ् th, न् n, म् m, य् y, व् v) to cerebral ष् s ;—e.g. from सर्पिस् sarpis : सर्पिषा sarpīṣ-ā, ‘with clarified butter’; सर्पीषि sarpīṣi, nom. pl.; सर्पिषु sarpīṣu, loc. pl. (cp. 43, 3); from वाच् vāc : वाञ् vāk-ṣu, loc. pl., ‘in speeches’; from गिर् gir : गीर्षु gīr-ṣu (82), loc. pl., ‘in speeches’; तिष्ठति tiṣṭhati, ‘stands,’ from स्था sthā, ‘stand’; भविष्यति bhaviṣyati, ‘will be,’ from भु bhū, ‘be’; सुष्वाप suṣvāpa, ‘he slept,’ from स्वप् svap, ‘sleep’; from चक्षुस् cakṣus : चक्षुष्मत् cakṣuṣ-mat, ‘possessing eyes’; but सर्पिषः sarpiṣ (final); मनसा manas-ā, ‘by mind’ (a precedes); तमिस्त्रम् tamis-ram, ‘darkness’ (r follows).

Table showing when स् s changes to ष् s.

Vowels except अ a, आ ā (in spite of intervening Anusvāra or Visarga), also क् k, र् r,	change स् s to ष् s	if followed by vowels, त् t, थ् th, न् n, म् m, य् y, व् v.
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Note.—The rules about the changes of the dental न् n and स् s to the corresponding cerebrals, should be thoroughly acquired, since these changes must constantly be made in declension and conjugation.

68. The labial म् m remains **unchanged** before य् y, र् r, ल् l (cp. 60 and 42 B I); but before suffixes beginning with व् v it **becomes न् n**;—e.g. काम्यः kām-yaḥ, ‘desirable,’ ताम् tām-ra, ‘copper-coloured,’ अम् am-la, ‘sour’; but जगन्वान् ja-gan-vān, ‘having gone’ (from गम् gam, ‘go’).

69. a. The (soft) **breathing ह् h** before स् s and, in roots beginning with द् d, before त् t, थ् th, ध् dh also, is treated like घ् gh;—e.g. लेह् + सि leh+si=लेखि lek-si, ‘thou lickest’ (67); दह् + स्यति dah + syati=धस्यति dhak-syati, ‘he will burn’ (55); दह् + त् dah + ta=दग्ध dag-dha, ‘burnt’ (62 b); दिह् + ध्वे dih + dhve=धिग्धे dhig-dhve, ‘ye anoint’ (62 a). Similarly treated are the perf. pass. participles of the roots स्निह् snih and, in one sense, मुह् muh: स्निग्ध snig-dha, ‘smooth,’ and मुग्ध mug-dha, ‘foolish.’

b. ह् h, in all other roots, is treated like an aspirate cerebral, which, after changing a following त् t, थ् th, ध् dh to छ् dh, and lengthening a preceding short vowel, is dropped;—e.g. लिह् + त् lih + ta=लीढ़ līdha, ‘licked’; मुह् + त् muh + ta=मूढ़

mūḍha, 'infatuated.' Similarly treated are the roots वह् vah and सह् sah, but with an apparent irregularity in the vowel: आठ
āḍha¹, 'carried' (for वह् + त् vah + ta); वोढुम् vodhum², 'to carry' (for वह् + तुम् vah + tum); सोढुम् soḍhum², 'to bear' (for सह् + तुम् sah + tum).

An exception to b is the root नह् nah, in which ह् h is treated as ध् dh: नद्ध nad-dha, 'bound.' An exception to both a and b is the root दृह् dṛh: दृढ़ dṛḍha, 'firm' (begins with द् d and has a short vowel).

CHAPTER III

DECLENSION

70. Declension, or the inflexion of nominal stems by means of endings, is most conveniently treated under the three heads of 1. nouns (including adjectives); 2. numerals; 3. pronouns.

In Sanskrit there are—

- a. three genders: masculine, feminine, and neuter;
- b. three numbers: singular, dual, and plural;
- c. eight cases: nominative, vocative, accusative, instrumental, dative, ablative, genitive, locative³.

¹ The syllable वा va, which is liable to Samprasāraṇa (p. 11, note 1), becomes वू u and is then lengthened.

² Here औ o represents the Indo-Iranian ažh, which after cerebralizing and aspirating the following dental becomes o, just as original as (through az) becomes o;—e.g. in मनोभिः mano-bhilī : cp. 45 b.

³ This is the order of the Hindu grammarians, excepting the vocative, which is not regarded by them as a case. It is convenient as the only arrangement by which such cases as are identical in form, either in the singular, the dual, or the plural, may be grouped together.

71. The normal **case-endings** added to the stem are the following:—

SINGULAR.		DUAL.		PLURAL.	
M. F.	N.	M. F.	N.	M. F.	N.
N. स् s	— b	ओ au	ए i	अस् as	ए i c
V. — a	—				
A. अम् am	—				
I.	आ ā				
D.	ए e	भाम् bhyām			
Ab.	अस् as				
G.					
L.	ए i	ओस् os			
				अम् ām	
				सु su	

a. The vocative is the same (apart from the accent) as the nominative in all numbers except the *masc. and fem. sing.* of vowel stems generally and the *masc. sing.* of consonant stems in -at, -an, -in, -as (cp. 76a), -yas, -vas.

b. The nom. acc. sing. neut. has the bare stem excepting the words in -a, which add म् m.

c. The nom. voc. acc. plur. neut. before the ए i insert ए n after a vowel stem and before a single final mute or sibilant of a consonant stem (modifying the ए n according to the class of the consonant).

72. An important distinction in declension (in stems ending in च् c, त् t, ए् n, स् s, and अ् r) is that between the **strong** and the **weak** stem. If the stem has *two* forms, the **strong** and the **weak** stem are distinguished; if it has *three* forms, **strong**, **middle**, and **weakest** are distinguished.

a. Shifting of accent was the cause of the distinction. The stem, having been accented in the strong cases, here naturally preserved its full form; but it was shortened in the weak cases by the accent falling on the endings. For a similar reason the last vowel of the strong stem, if long, is regularly shortened in

the vocative, because the accent always shifted to the first syllable in that case.

73. The strong stem appears in the following cases:—

Nom. voc. acc. sing. }
 Nom. voc. acc. dual } of masculine nouns¹.
 Nom. voc. (**not acc.**) plur. }

Nom. voc. acc. **plural only of neuters.**

a. When the stem has *three* forms, the middle stem appears before terminations beginning with a consonant² (०भ्याम् -bhym, ०भिस् -bhis, ०भ्यस् -bhyas, ०सु -su); the weakest, before terminations beginning with a vowel in the remaining weak cases;—e.g. प्रत्यक्षी pratyáfic-au, nom. dual; प्रत्यग्निः pratyág-bhiḥ, inst. plur.; प्रतीचो: pratic-ōḥ, gen. dual (93).

b. In neuters with three stems, the nom. voc. acc. sing. are middle, the nom. voc. acc. dual, weakest;—e.g. प्रत्यक् pratyák, sing., प्रतीची pratic-ī, dual, प्रत्यक्षि pratyáñc-i, plur. (93). The other cases are as in the masculine.

NOUNS.

74. This declension may conveniently be divided into two classes:—

I. Stems ending in consonants³:—

A. unchangeable; B. changeable.

¹ Excepting the stems in त् (101) nearly all nouns with changeable stems form their feminine with the suffix त् i (100).

² It is practically most convenient to name changeable stems in the middle form, since this is also the form in which they appear as prior members in compounds.

³ Some grammars begin with the vowel declension in अ a (II. A) since this contains the majority of all the declined stems in the language.

II. Stems ending in vowels:—A. in ए a and आ ā; B. in ई i and उ u; C. in ई ī and ऊ ū; D. in ए r̥; E. in ऐ ai, ओ o, औ au.

I. A. Unchangeable Stems.

75. The number of these stems is comparatively small, there being none ending in guttural or cerebral mutes, and none in nasals or semivowels (except र̥ r). They are liable to such changes only as are required by the rules of Sandhi before the consonant terminations (cp. 16 a). Masculines and feminines ending in the same consonant are inflected exactly alike; and the neuters differ only in the nom. voc. acc. dual and plural.

76. The final consonants of the stem retain their original sound before vowel terminations (71); but when there is no ending (nom. sing., the स s of the m. f. being dropped), and before the loc. pl. सु su, they must be reduced to one of the letters क् k, त् t, त् t, प् p or Visarga (27), which respectively become ग् g, द् d, द् d, ब् b, or र् r, before the terminations beginning with भ् bh.

a. The voc. sing. m. f. is the same as the nom. except in stems in (derivative) अस् as (83).

b. Forms of the nom. voc. acc. plur. neut. are extremely rare in this declension;—e. g. from भाज् -bhāj, ‘sharing,’ भाजि -bhāñji; nom. sing. भाज् -bhāk.

But for practical reasons it appears preferable to begin with the consonant declension, which adds the normal endings (71) without modification; while the wide deviation of the a-declension from these endings is apt to confuse the beginner.

Stems in **Dentals**.

77. Paradigm **सुहृद्** su-hṛd, m. 'friend' (lit. 'good-hearted').

	SING.	DUAL.	PLUR.
N.V. सुहृत् su-hṛt (27)			
A. सुहृदम् su-hṛd-am	सुहृदौ -hṛd- <i>au</i>		सुहृदः -hṛd- <i>ah</i>
I. सुहृदा su-hṛd-ā			सुहृद्धिः -hṛd- <i>bhih</i>
D. सुहृदे su-hṛd-e	सुहृद्याम् -hṛd- <i>bhyām</i>		सुहृद्यः -hṛd- <i>bhyah</i>
Ab. } सुहृदः su-hṛd-ah			
G. } सुहृदः su-hṛd-ah	सुहृदोः -hṛd- <i>oh</i>		सुहृदाम् -hṛd-ām
L. सुहृदि su-hṛd-i			सुहृत्सु -hṛt-su (32)

a. In the paradigms of regular nouns with unchangeable stems it will be sufficient to remember the nom. sing. and the nom. inst. loc. plur.;—e. g. from **॰जित्** -jit, 'conquering': **॰जित्** -jit, **॰जितः** -jit-ah, **॰जित्तिः** -jid-bhih, **॰जित्सु** -jit-su; from **॰मथ्** -math, 'destroying': **॰मत्** -mat, **॰मथः** -math-ah, **॰मत्तिः** -mad-bhih, **॰मत्सु** -mat-su; from **॰वृध्** -vṛdh, 'increasing': **॰वृत्** -vṛt, **॰वृधः** -vṛdh-ah, **॰वृद्धिः** -vṛd-bhih, **॰वृत्सु** -vṛt-su.

Stems in **Labials**.

78. Only a few ending in प् p and भ् bh occur. They are declined exactly like **सुहृद्** su-hṛd.

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
धर्मगुप् dharma-gup,	॰गुप्	॰गुपः	॰गुभिः	॰गुप्सु
m. 'guardian of law'	-gup	-gup-ah	-gup b -bhih	-gup-su
ककुभ् kakubh,	ककुप्	ककुभः	ककुभिः	ककुप्सु
f. 'region'	kakup	kakubh-ah	kakub b -bhih	kakup-su

Stems in Palatals.

79. The palatals (**च् c**, **ज् j**, **श् s**) undergo a change of organ when final and before consonant terminations (cp. 63). **च् c** always becomes guttural (**क् k** or **ग् g**); **ज् j** and **श् s** nearly always become guttural, but sometimes cerebral (**ट् t** or **ढ্ d**).

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
वाच् vāc ¹ , f. 'speech'	वाक् vāk	वाचः vāc-ah̄	वाग्भिः vāg-bhīḥ	वाक्षु vāk-sū (67)
अस्त्रज् asr̄j, n. 'blood'	अस्त्रक् asr̄k	अस्त्रज्जि asr̄jj-i	अस्रग्भिः asrg-bhīḥ	अस्त्रसु asr̄k-sū
रुज् ruj, f. 'disease'	रुक् ruk	रुजः ruj-ah̄	रुग्भिः rug-bhīḥ	रुक्षु ruk-sū
सम्राज् samrāj, m. 'sovereign'	सम्राट् samrāṭ	सम्राजः samrāj-ah̄	सम्राद्भिः samrāḍ-bhīḥ	सम्राट्सु sam-rāṭ-sū
दिश् dis, f. 'cardinal point'	दिक् dik	दिशः dis-ah̄	दिग्भिः dig-bhīḥ	दिशु dik-sū
विश् viś, m. 'settler'	विट् vit̄	विशः viś-ah̄	विद्धिः vidḍhīḥ	विट्सु viṭ-sū

a. Like **वाच्** vāc are declined **त्वच्** tvac, f. 'skin,' **रुच्** ruc, f. 'light,' **स्रुच्** srue, f. 'ladle'; **जलमुच्** jala-muc, m. 'cloud' (lit. 'water-shedding').

b. Like **रुज्** ruj are declined **ऋतिज्** rtv-ij, m. 'priest' (lit. 'sacrificing in season'), **बणिज्** banij, m. 'merchant,' **भिषज्** bhisaj, m. 'physician'; **सज्** sraj, f. 'garland'; also **ऊर्ज्** ūrj, f. 'strength' (nom. **ऊर्क्** ūrk, 28).

c. Like **सम्राज्** samrāj is declined **परिव्राज्** parivrāj, m. 'mendicant.'

¹ Stems in derivative **चच्** ac are changeable (93).

d. Like दिश् dis are declined °दृश् -dr̥ś, 'seeing,' °स्पृश् -spr̥ś, 'touching' (at the end of compounds).

Stems in Cerebrals.

80. The only cerebral stems are those in the sibilant ष s, which is naturally changed to cerebral ट t or ढ d.

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
दिष् dvis,	दिष्ट dvīt	दिषः dvīś:	दिष्डः dvīd-	दिष्ट्सु
m. 'enemy'	dvīt	dvīś-ah	dvīd-bhīḥ	dvīt-sū
प्रावृष् prā-vṛṣ,	प्रावृट् prāvṛṭ	प्रावृषः prāvṛṣ:	प्रावृष्डः prāvṛṣd-	प्रावृष्ट्सु
f. 'rainy season'	prāvṛṭ	prāvṛṣ-ah	prāvṛṣd-bhīḥ	prāvṛṭ-sū

Stems in छ h.

81. Most of the few stems in छ h change that letter when final or before consonant endings to a guttural, but (cp. 69 b) in °लिह् -lih, 'licking,' it becomes cerebral, and in उपानह् upā-nah, f. 'shoe' (that which is 'tied on'), dental:—

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
°दुह् -duh, 'milking'	°धुक् -dhuk	°दुहः -duh-ah	°धुरिमः -dhug-bhīḥ	°धुक् -dhuk-sū (62 a)
°द्रुह् -druh, 'injuring'	°ध्रुक् -druk	°द्रुहः -druh-ah	°ध्रुग्भीः -dhrug-bhīḥ	°ध्रुक् -druk-sū
उच्चिह् usñih, f. 'a metre'	उच्चिक् usñik	उच्चिहः usñih-ah	उच्चिग्भीः usñig-bhīḥ	उच्चित्-su
मधुसिह् madhu-lih, m. 'bee' ('honey-licker')	°सिट् -lit	°सिहः -lih-ah	°सिष्डः -lid-bhīḥ	°सिट् -lit-su
उपानह् upā-nah, f. 'shoe'	उपानत् -nat	°नहः -nah-ah	°नद्धिः -nad-bhīḥ	°नत् -nat-su

Stems in र् r¹.

82. The र् r becomes Visarga only when final, that is, in the nom. sing. only, remaining before the सु su of the loc. plur. (50). A preceding र् i or उ u is lengthened when the र् r is final or followed by a consonant.

STEM.	NOM. SG.	NOM. PL.	INST. PL.	LOC. PL.
द्वार् dvār,	द्वा॒ः	द्वारः	द्वार्भिः	द्वार्षु॑
f. 'door'	dvāḥ	dvār-ah̄	dvār-bhiḥ	dvār-sū (67)
गिर् gir,	गी॒ः	गिरः	गीर्भिः	गीर्षु॑
f. 'voice'	gīḥ	gir-ah̄	gīr-bhiḥ	gīr-sū
पुर् pur,	पू॒ः	पुरः	पूर्भिः	पूर्षु॑
f. 'town'	pūḥ	pur-ah̄	pūr-bhiḥ	pūr-sū

Stems in स् s.

83. These stems consist almost entirely of words formed with the derivative suffixes अस् as, इस् is, उस् us, chiefly neuters. They lengthen their final vowel (before the inserted nasal) in the nom. voc. acc. plur. neut. The masculines and feminines are nearly all adjective compounds with these stems as their final member; those in अस् as lengthen the अ a in the nom. sing.

Paradigms: यशस् yaś-as, n. 'fame'; हविस् hav-is, n. 'oblation'; आयुस् āy-us, n. 'life.'

SINGULAR.

N.V.A. यशः	हविः	आयुः
yaśah̄	havih̄	āyuh̄
I. यशसा	हविषा	आयुषा
yaśas-ā	haviṣ-ā (67)	āyus-ā (67)

¹ There are no stems in other semivowels.

D. यशसे

yaśas-e

हविषे

haviṣ-e

आयुषे

āyus-e

Ab. G. यशसः

yaśas-ah

हविषः

haviṣ-ah

आयुषः

āyus-ah

L. यशसि

yaśas-i

हविषि

haviṣ-i

आयुषि

āyus-i

DUAL.

N.V. A. यशसी

yaśas-ī

हविषी

haviṣ-ī

आयुषी

āyus-ī

I.D. Ab. यशोभ्याम्

yaśo-bhyām (45, 2)

हविर्भ्याम्

havir-bhyām (44)

आयुर्भ्याम्

āyur-bhyām

G.L. यशसोः

yaśas-oh

हविषोः

haviṣ-oh

आयुषोः

āyus-oh

PLURAL.

N.V. A. यशसिं

yaśasī (66, 2)

हविंशि

havīnśi

आयूंषि

āyūṁṣi

I. यशोभिः

yaśo-bhiḥ

हविर्भिः

havir-bhiḥ

आयुर्भिः

āyur-bhiḥ

D. Ab. यशोभ्यः

yaśo-bhyāḥ

हविर्भ्यः

havir-bhyāḥ

आयुर्भ्यः

āyur-bhyāḥ

G. यशसाम्

yaśas-ām

हविषाम्

haviṣ-ām

आयुषाम्

āyus-ām

L. यशःसु

yaśah-su

हविःसु

haviḥ-su (67)

आयुःसु

āyuh-su (67)

a. सुमनस् su-manas, as an adjective, 'cheerful,' has in the non. sing. masc. सुमना: sumánah (voc. सुमनः súmanah), but neuter सुमनः sumánah (but दीर्घायुः dīrghāyuh nom. sing. in all genders). Similarly अङ्गिरस् aṅgiras, m., उशनस् usanas, m., names of seers, and उषस् us-as, f. 'dawn,' form the nominatives अङ्गिराः aṅgirāḥ, उशनाः usánāḥ (sometimes उशना usánā), and उषाः usáḥ.

b. आशिस् *ā-sis*¹, f. 'blessing,' lengthens its श्व i (like the stems in श्वर् ir) in the nom. sing. and before consonants: nom. sing. आशीः *āśih*; pl. nom. आशिषः *āśiṣ-ah*, inst. आशीर्भिः *āśīr-bhiḥ*, loc. आशीःषु *āśih-su*.

c. दोस् dos, n. 'arm,' is quite regular: nom. sing. दोः *doh*, nom. dual दोषी *dos-i*; pl. inst. दोर्भिः *dor-bhiḥ*, loc. दोःषु *doh-su*.

I. B. Changeable Stems.

84. Regular changeable stems end in the dentals त् t, न् n, स् s, or the palatal च् c; those in त् t end in अत् at (also मत् mat, वत् vat); those in न् n end in अन् an (also मन् man, वन् van) or इन् in (also मिन् min, विन् vin); those in स् s end in अस् yas (comparatives) or वस् vas (perf. participles active); those in च् c end in अच् ac, which is properly a root meaning 'to bend.'

The stems in अत् at (85-6), इन् in (87), अस् yas (88) have two forms, strong and weak; those in अन् an (90-92), वस् vas (89), अच् ac (93) have three, strong, middle, and weakest (73).

Nouns with Two Stems.

85. 1. **Stems in अत् at** comprise **Present and Future Participles** (156) active (masc. and neut.)². The strong stem is in अन् ant, the weak in अत् at³;—e.g. अदन् ad-ant and अदत् ad-at, 'eating,' from अद् ad, 'to eat'—

¹ Derived not with the suffix इस् is, but from the (weakened) root शास् śās with the prefix आ ā.

² On the formation of the feminine stem see 95.

³ In Latin and Greek the distinction was lost by normalization: gen. edentis, ἔδοντος.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N.V. अदन् adán	अदन्तौ adánt-au	अदन्तः adánt-ah
A. अदन्तम् adánt-am	अदन्तौ adánt-au	अदतः adat-áh
I. अदता adat-á		अदत्तिः adád-bhiḥ
D. अदते adat-é	अदत्याम् adád-bhyām	अदत्यः adád-bhyah
Ab. } अदतः adat-áh		
G. } अदतिः adat-óh		अदताम् adat-ám
L. अदति adat-i		अदत्सु adát-su

NEUTER.

N.A. अदत् adát	अदती adat-í	अदन्ति adánt-i
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a. महत् mah-at, 'great,' originally a present participle¹, forms its strong stem in आन् ाnt.

N. महान् mahán	pl. m. महान्तः mahánt-ah	n. महान्ति -hánti
A. महान्तम् mahánt-am	महतः mahat-áh	
I. महता mahat-á		महत्तिः mahád-bhiḥ
V. महन् máhan	L. महत्सु mahát-su	

86. The stems of the **adjectives** formed with the suffixes मत् mat and वत् vat, which mean 'possessed of,' 'having,' differ from those in अत् at solely in lengthening the vowel in the nom. sing. masc.;—e.g. I. अग्निमत् agni-mát, 'having a (sacrificial) fire' (masc. and neut.)²—

¹ From the root मह् mah (originally magh), cp. Lat. mag-nus.

² On the formation of the feminine stem see 95.

N. sg. m. अभिमान् -máñ
pl. अभिमनः -mánt-ah n. अभिनि -máuti

A. अभिमनम् -mánt-am

अभिमनः -mát-ah

V. अभिमन् -man

L. अभिमन्तु -mát-su

2. ज्ञानवत् jñāna-vat, 'possessed of knowledge' (masc. and neut.)¹—

N. sg. m. ज्ञानवान् jñāna-vān

pl. ज्ञानवन्तः jñāna-vant-ah

A. ज्ञानवन्तम् jñāna-vant-am

ज्ञानवतः jñāna-vat-ah

a. भवत् bháv-at, when used as the present participle of भु bhū, 'be,' is declined like अदत् adat (only the accent remains on the first syllable throughout); but when it means 'your Honour,' it is declined (as if derived with the suffix -vat) like ज्ञानवत् jñānavatः nom. भवान् bhavān, acc. भवन्तम् bhavantam. Besides भवन् bhavan there is also an irregular voc. (cp. 49) भोः bhoḥ, 'sir!' (a contraction of an older भवस् bhavas).

b. कियत् kí-y-at, 'how much?' and इयत् i-y-at, 'so much,' are also declined like ज्ञानवत् jñāna-vat.

N. कियान् kíyān pl. कियन्तः kíyant-ah n. कियनि kíyant-i

A. कियन्तम् kíyant-am

कियतः kíyat-ah

87. 2. **Adjectives** formed with the suffix इन् in (masc. and neut.)¹, which means 'possessing,' are very numerous. They are derivatives from substantives in अ a; thus बल bala, 'strength,' बलिन् bal-in, 'strong.' The stem of these words is weak only before consonants and in the nom. acc. sing. neut., where it drops the इ n. In the nom. sing. masc., where (as in all regular n-stems) the इ n is dropped, and in the nom. acc. pl. neut.,

¹ On the formation of the feminine stem see 95.

the इ i is lengthened;—e. g. धनिन् dhan-in, ‘possessing wealth,’ ‘rich’—

MASCULINE.

SINGULAR.

- N. धनी dhan-i
 A. धनिनम् dhanín-am
 I. धनिना dhanín-ā
 V. धनिन् dhán-in.

PLURAL.

- धनिनः dhanín-ah
 धनिनः dhanín-ah
 धनिनिः dhaní-bhiḥ

NEUTER.

- N.A. धनि dhan-i
 V. धनि dháni or धनिन् dhánin.

धनीनि dhaníni

a. Stems in मिन् min and विन् vin have a similar meaning and are declined in the same way;—e.g. मनस्विन् manas-vin, ‘wise,’ वाचिन् vāg-min, ‘eloquent’ (from वाच् vāc). स्वामिन् svā-min, m. ‘lord’ (lit. ‘having property’), is used as a substantive only.

88. 3. Comparatives in ईयस् iyas (masc. and neut.)¹ form their strong stem in ईयांस् iyāms;—e. g. गरीयस् gár-iyas, ‘heavier,’ comparative of गुरु guru, ‘heavy’—

MASCULINE.

SINGULAR.

PLURAL.

- N. गरीयान् gáriyān
 A. गरीयांसम् gáriyāms-am
 V. गरीयन् gáriyan •

गरीयांसः gáriyāms-ah

गरीयसः gáriyas-ah

- I. गरीयसा gáriyas-ā

गरीयोभिः gáriyo-bhiḥ (45, 2)

NEUTER.

- N.A. गरीयः gáriyah गरीयसी gáriyas-i

गरीयांसि gáriyāms-i

¹ On the formation of the feminine stem see 95.

Nouns with Three Stems.

89. i. **Participles of the reduplicated perfect in वस vas** (masc. and neut.)¹ form their strong stem with वांस vāṁs, the middle with वत् vat², the weakest with उष् us (67; cp. 157);—e. g. चक्रवस् cakr-vas³, ‘having done,’ from चक्र kr, ‘to do’—

MASCULINE.

N. चक्रवान् cakr-ván	N.V. °वांसौ -vāṁs-au	°वांसः -vāṁs-ah
A. चक्रवांसम् cakr-vāṁs-am	°वांसौ -vāṁs-au	चक्रुषः cakr-úṣ-ah
V. चक्रवन् cakr-van		
I. चक्रुषा cakr-úṣ-ā	°वद्धाम् -vád-bhyām	चक्रवद्धिः -vádbhiḥ
L. चक्रुषि cakr-úṣ-i	चक्रुषोः cakr-úṣ-oh	°वत्सु -vatsu

NEUTER.

N. चक्रवत् cakr-vát	चक्रुषो cakr-úṣ-ī	चक्रवांसि cakr-vāṁs-i
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¹ On the formation of the feminine stem see 95.

² The change of स् s to त् t here began in the early Vedic period before भ् bh, extending thence to the loc. plur. and the nom. acc. sing. neut. उस् us is the unaccented form of वस् vas (cp. 137, 2 c).

³ Beginners sometimes confuse this *reduplicated* perf. part. active with the active participle formed by adding the suffix वत् vat to the perfect passive part.;—e. g. nom. masc. कृतवान् kṛta-vān, ‘having done,’ acc. कृतवत्तम् kṛta-vantam (cp. 161). The confusion is caused by both ending in °वान् -vān in the nom. sing.

a. The ई i which is inserted before the व् v in some of these participles is dropped before उष् uṣः thus तस्थिवान् tasth-i-vān, but तस्युषा tashth-úṣ-ā.

b. The following examples of these stems may be useful (cp. 157):—

	NOM. SG.	NOM. PL.	ACC. PL.	INSTR. PL.
From स्था sthā, तस्थिवान् तस्थिवांसः	tasth-i-vān	tasth-i-vāṁs-aḥ	tasth-úṣ-aḥ	तस्थिवद्धिः
'stand'	tasth-i-vān	tasth-i-vāṁs-aḥ	tasth-úṣ-aḥ	tasth-i-vād-bhiḥ
„ नी nī, निनीवान् निनीवांसः	ninī-vān	ninī-vāṁs-aḥ	ninī-úṣ-aḥ	ninī-vād-bhiḥ
„ भू bhū, बभूवान् बभूवांसः	babhū-vān	babhū-vāṁs-aḥ	babhū-v-úṣ-aḥ	babhū-vād-bhiḥ
„ तन् tan, तेनिवान् तेनिवांसः	ten-i-vān	ten-i-vāṁs-aḥ	ten-úṣ-aḥ	ten-i-vād-bhiḥ
„ वस् han, जघ्निवान् जघ्निवांसः	jaghn-i-vān	jaghn-i-vāṁs-aḥ	jaghn-úṣ-aḥ	jaghn-i-vād-bhiḥ
„ गम् gam, जगन्वान् जगन्वांसः	jagan-vān ¹	jagan-vāṁs-aḥ	jagm-úṣ-aḥ	jagan-vād-bhiḥ
„ विद् vid, विद्वान् ² विद्वांसः	vid-vān	vid-vāṁs-aḥ	vid-úṣ-aḥ	vid-vād-bhiḥ
or:	jagm-i-vān	jagm-i-vāṁs-aḥ	jagm-úṣ-aḥ	jagm-i-vād-bhiḥ
„ जान् jān, जान्वान् जान्वांसः	jān-vān	jān-vāṁs-aḥ	jān-úṣ-aḥ	jān-vād-bhiḥ

90. 2. Nouns in अन् an (also मन् man, वन् van), masc. and neut.³, form the strong stem in आन् ān, the weakest in अन् a. In the nom. sing. masc. the final अ n is dropped. In the loc. sing. and the nom. acc. dual the

¹ On this change of म m to अ n, see 68.

² Without reduplication, cp. Gk. eldōs.

³ On the formation of the feminine stem see 95.

syncopation of the अ a of the suffix is optional. In the weakest cases syncope does not take place when मन् man and वन् van are immediately preceded by a consonant.

The concurrence of three consonants is here avoided, though not in stems in simple अन् an. Hence आत्मा āt-man-ā, but तस्मा takṣ-ñ-ā, मूर्धा mūrdh-n-ā. Examples of the inflexion of these stems are :—

1. राजन् rāj-an, m. 'king'—

SING.

PLUR.

N. राजा rāj-ā

राजानः rāj-ān-āḥ

A. राजानम् rāj-ān-am

राजः rāj-ā-ah

V. राजन् rāj-an

I. राजा rāj-ā-ā

राजभिः rāj-a-bhiḥ

L. राजि rāj-ā-i or राजि nā-ma-i

राजसु rāj-a-su

2. नामन् nā-man, n. 'name' (Lat. nō-men) —

SING.

DUAL.

PLUR.

N.A. नाम nā-ma

नामी nā-mn-ī or

नामानि nā-mān-i

V. नाम nāma or
नामन् nā-man

नामी nā-mn-ī

I. नामा nā-mn-ā

नामभ्याम् nā-ma-bhyām नामभिः nā-ma-bhiḥ

L. नामि nā-mn-i or नामोः nā-mn-oḥ

नामसु nā-ma-su

नामणि nā-man-i

3. ब्रह्मन् brah-mán, m. 'creator' ('मन् -man after consonant)—

SING.

PLUR.

N. ब्रह्मा brah-má

ब्रह्माणः brah-máñ-ah

A. ब्रह्माणम् brah-máñ-am (65)

ब्रह्माणः brah-máñ-ah

V. ब्रह्मन् bráh-man

I. ब्रह्मणा brah-máñ-ā

ब्रह्मणिः brah-má-bhiḥ

4. यावन् grá-van, m. 'stone'—

SING.

PLUR.

N. यावा grá-vā

यावाणः grá-vāñ-ah

A. यावाणम् grá-vāñ-am

याव्याः grá-vāñ-ah

I. याव्या grá-vāñ-ā

यावभिः grá-vā-bhiḥ

2 a. Irregular Stems in अन् an.

91. i. पन्थन् pánth-an, m. 'path,' has पन्थान् pánth-ān for its strong stem, पथि path-i for its middle, and पथ् path for its weakest stem; the nom. irregularly adds स् s¹—

SING.

PLUR.

N. पन्थाः pánth-ā-h

पन्थाणः pánth-āñ-ah

A. पन्थाणम् pánth-āñ-am

पथः path-āḥ

I. पथा path-ā

पथिभिः pathí-bhiḥ

¹ This स् s is due to the fact that in the earlier language this word had two stems: the one पन्था pánthā, forming N. पन्थाः pánthā-h, A. पन्थाम् pánthā-m; the other, पन्थान् pánthān, forming N. पन्था pánthā, A. पन्थानम् pánthān-am.

2. अहन् áh-an, n. 'day,' takes अहस् áh-as as its middle stem—

SING.

DUAL.

PLUR.

N.V. A. अहः áh-ah¹

अही áhn-i or अहनी áhan-i

अहानि áhan-i

I. अहा áhn-ā

अहोभ्याम् áho-bhyām

अहोभिः áho-bhiḥ

L. { अहि áhn-i

अहोः áhn-oh

अहःसु áhah-su

अहनि áhan-i

3. शूल् śv-án, m. 'dog,' forms its weakest stem, शुन् śun², with Samprasāraṇa. Otherwise it is declined like राजन् rājan.

SING.

PLUR.

N. श्वा śvā (κύων)

N.V. श्वानः śvān-ah

A. श्वानम् śvān-am

शुनः śún-ah (κύωνας)

V. श्वा śván (κύον)

I. श्वभिः śvā-bhiḥ

4. युवन् yú-van, m. 'youth' (Lat. juven-is), forms its weakest stem, यून् yūn, by Samprasāraṇa (yu-un) and contraction (cf. Lat. jūn-ior)—

SING.

PLUR.

N. युवा yú-vā

N.V. युवानः yú-vān-ah

A. युवानम् yú-vān-am

यूनः yún-ah

V. युवन् yú-van

I. युवभिः yú-va-bhiḥ

¹ The Visarga in the N.V. A. sing., and when the word is the prior member of a compound (except in अहोरात्र् aho-rātra, m. n. 'day and night'), is treated like an original र् r (46): hence अहरहः ahar-ahah, 'day by day'; अहर्गणः ahar-gaṇah, 'series of days.'

² So also in Greek: κυνός = śúnah.

5. मधवन् maghá-van (lit. 'bountiful'), m. a name of Indra, also forms its weakest stem, मधोन् maghón¹, by Samprasāraṇa and contraction :—

SING.

PLUR.

N. मधवा maghá-vā

N.V. मधवानः maghá-vān-ah

A. मधवानम् maghá-vān-am

मधोनः maghón-ah

V. मधवन् mágha-van

I. मधवभिः maghá-va-bhiḥ

92. The root हन् han, 'kill,' when used as a noun at the end of a compound, for the most part follows the analogy of stems in अन् an. The strong stem is हन् han (with a long vowel in the nom. sing. only), the middle ह ha, and the weakest घ ghn;—e.g. ब्रह्महन् brahma-han, m. 'Brahman-killer'—

N. ब्रह्महा -há

N.V. ब्रह्महणः -háṇ-ah

A. ब्रह्महणम् -háṇ-am (65)

ब्रह्मघः -ghn-áh²

V. ब्रह्महन् -han

L. ब्रह्मघि -ghn-i²

I. ब्रह्महभिः -há-bhiḥ

ब्रह्महणि -háṇ-i

ब्रह्महसु -há-su

3. Adjectives in अच् ac.

93. These words, the suffix³ of which is generally expressed by '-ward,' form the strong stem in अच् añc, the middle in

¹ Forms from मधवत् magha-vat are also sometimes found;—e.g. nom. मधवान् magha-vān, gen. मधवतः magha-vat-ah.

² The cerebralization of ण n (65) does not take place here, probably because the guttural mute immediately precedes it.

³ These words are properly compounds formed with the verb अच् añc, 'bend,' which has, however, practically acquired the character of a suffix.

अच् ac, and the weakest in इच् īc or उच् ūc¹ (according as अच् ac is preceded by य् y or व् v);—e.g. प्रत्यच् praty-ac, m. n.² ‘backward,’ ‘westward’—

MASCULINE.

SING.

DUAL.

PLUR.

N.V. प्रत्यक् praty-āñ (61)	०त्यस्ती -tyāñc-au	०त्यस्तः -tyāñc-ah
A. प्रत्यस्तम् pratyāñc-am	०त्यस्ती -tyāñc-an	०तीचः -tīc-āḥ

I. प्रतीचा pratīc-ā	०त्यभ्याम् -tyág-bhyām	०त्यरिभः -tyág-bhiḥ
L. प्रतीचि pratīc-i	०तीचोः -tīc-ōḥ	०त्यसु -tyák-su (30; 67)

NEUTER.

N.A. प्रत्यक् pratyák	प्रतीची pratīc-ī	प्रत्यस्ति pratyāñc-i
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a. Other words similarly declined are—

STRONG STEM.	MIDDLE STEM.	WEAKEST STEM.
न्यस् ny-āñc, ‘downward’	न्यक् ny-āk	नीच् nīc
सम्यस् sam-y-āñc, ‘right’	सम्यक् sam-y-āk	समीच् sam-īc
तिर्यस् tir-y-āñc, ‘transverse’	तिर्यक् tir-y-āk	तिरस् tirás-c ³
उदस् úd-āñc, ‘upward’	उदक् úd-ak	उदीच् úd-īc ⁴

¹ Contractions for यच् y-ac and वच् v-ac respectively (which usually would be shortened to इच् īc and उच् ūc). The apparent irregularity of the long vowel is probably due to the Samprasāraṇa here being not internal, but external, at the junction of a compound. If the vowel were short, the stem would look as if formed with a suffix च् -c added to the final vowel of the prior member;—e.g. प्रतिच् pratīc, अनुच् anūc.

² On the formation of the feminine see 95.

³ From तिरस् tiras (cp. Lat. trans) + अच् ac, ‘going across,’ ‘horizontal’; as a noun, m. n., it means ‘animal.’

⁴ इ, though no य् y precedes the च् a of the suffix, by analogy.

STRONG STEM.	MIDDLE STEM.	WEAKEST STEM.
अन्वस् anv-āñc, 'following'	अन्वक् anv-āk	अनुच् anūc
विष्वस् vīsv-añc, 'all-pervading'	विष्वक् vīsv-ak	विषुच् vīśuc

b. पराच् párāc, 'turned away,' प्राच् práč, 'forward,' 'eastern,' and अवाच् ávāc, 'downward,' 'southern,' have only two stems, पराच् párāñc, प्राच् práñc and अवाच् ávāñc for the strong, पराच् párāc, प्राच् práč and अवाच् ávāc for the weak :—

MASCULINE.

SING.	PLUR.
N.V. प्राञ् práñ (61)	प्राञ्मः práñc-ah
A. प्राञ्म् práñc-am	प्राचः práč-ah
I. प्राचा práč-ā	प्राग्मिः prág-bhiḥ
L. प्राचि práč-i	प्राञ् prák-su

94. The beginner will find it useful to remember the following points with regard to changeable stems :—

1. The vowel of the suffix is lengthened in the nom. sing. masc. except in stems in अत् at and अच् ac;—अग्निमान् agni-mán, ज्ञानवान् jñāna-vān; गरीयान् gár-iyān; चक्रवान् cakr-ván; राजा rāj-ā, ब्रह्मा brah-má, युवा yú-vā; धनी dhan-í, वाग्मी vág-mí, मनस्ती manas-ví; but अदन् ad-áñ, प्रत्यक् pratya-áñ.

2. The nom. sing. masc. ends in a nasal in all changeable stems except those in न् n (अन् an, मन् man, वन् van, इन् in, मिन् min, विन् vin), which drop it.

3. All changeable stems which lengthen the vowel in the nom. sing. masc., keep it short in the vocative, and always retain the न् n of the stem ;—e. g. अग्निमन् agni-man, ज्ञानवन् jñāna-van; गरीयन् gár-iyān; चक्रवन् cakr-van; राजन् rāj-an, ब्रह्मन् brah-man, युवन् yú-vau; धनिन् dhán-in, वाग्मिन् vág-min, मनस्तिन् manas-vin.

a. In other changeable stems the vocative differs from the nom. solely in always having the accent on the first syllable: अदन् ad-an, voc., adán, nom.; प्रत्यान् prátyáñ, voc., pratyáñ, nom.

95. The **feminines** of nouns with changeable stems are formed by adding ई ī to the weak stem (when there are two stems) or the weakest (when there are three), and follow the declension of नदी nadī (100);—e.g. अदती adat-ī; अग्निमती agni-mát-ī, ज्ञानवती jñāna-vat-ī; धनिनी dhanín-ī, वाग्मिनी vāg-mñn-ī, मनसिनी manas-vñ-ī; गरीयसी gáriyas-ī; चक्रधी cakrús-ī; राज्ञी rājñī ('queen'); नाम्नी -námn-ī (adj., 'named'); शुनी śun-ī ('bitch'); घ्नी -ghn-ī ('killing'); प्रतीची pratic-ī, प्राची prác-ī.

a. The feminine of the **present participle active** of the first conjugation (125) is made from the strong masc. stem in अन् ant (cp. 156); that of the second conjugation from the weak stem in अत् at;—e.g. भवन्ती bhávant-ī, 'being'¹, तुदन्ती tudánt-ī², 'striking,' दीव्यन्ती dívyant-ī, 'playing,' चोरयन्ती corayant-ī, 'stealing'; but जुह्वती júhv-at-ī, 'sacrificing,' युज्जन्ती yufñj-at-ī, 'joining,' सुन्वती sunv-at-ī, 'pressing,' कुर्वती kurv-at-ī, 'doing,' क्रीणती krīñ-at-ī, 'buying.'

b. The feminine of the simple future participle active is usually formed like the present part. of the first conjugation; भविष्यन्ती bhaviṣyánt-ī², 'about to be,' करिष्यन्ती karisyánt-ī, 'about to do.'

c. The few **adjectives** in वन् -van form their feminines in वरी -varī;—पीवन् pí-van (*πίων*), 'fat,' f. पीवरी pí-varī

¹ But भवती bhavat-ī from भवत् bhavat, 'your Honour' (86 a).

² If the verbal base, however, ends in accented अ a;—e.g. tudā, bhaviṣyā, the weak form may optionally be taken, when the ई ī receives the accent: तुदती tud-at-ī, भविष्यती bhaviṣy-at-ī.

(*πιειρα*). The fem. of the irregular युवन् yú-van, 'young' (91, 4), is युवति yuva-tí or युवती yuva-tī.

Irregular Nouns with Changeable Stems.

96. 1. अप् ap, f. 'water,' which is always plural, lengthens its अ a in the strong cases (N.V.) and substitutes त् t for प् p before भ् bh :—

N. आपः áp-ah	A. अपः ap-áh	I. अभिः ad-bhíh	L. असु ap-sú
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2. अनद्वाह् anad-váh, m. 'ox' (lit. 'cart-drawer,' from *anas* + *vah*), has three stems: the last syllable is lengthened in the strong stem, अनद्वाह् anad-váh, and shortened by Samprasāraṇa in the weakest, अनद्वुह् anad-uh, and in the middle अनद्वुत् anad-ut (dissimilated, for अनद्वुह् anad-ud: cp. 27). The nom. and voc. are irregularly formed, as if from a stem in वत् vat.

N. अनद्वान् anadván	N.V. अनद्वाहः anadváh-ah
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V. अनद्वान् ánadvan	
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A. अनद्वाहम् anadváh-am	
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	A. अनद्वुहः anadúh-ah
--	-----------------------

I. 'अनद्वुहा anadúh-ā	
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L. अनद्वुहि anadúh-i	
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I. अनद्वुत्तिः anadút-bhih	
----------------------------	--

L. अनद्वुत्सु anadút-su	
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3. पुर्मस् pú-máms¹, m. 'man,' has three forms, being lengthened in the strong stem to पुर्मांस् púmāms, shortened by syncope in the weakest to पुर्म् pums, and in the middle to पुर्म् pum (with necessary loss of the स् s: cp. 28 and 16 a):—

¹ Probably an old compound, with the second part of which the Lat. *mās*, 'male,' may be allied.

N. sg. पुमान् púmān (cp. 89, 1)	N.V. pl. पुमांसः púmāns-ab
V. पुमन् púman	
A. पुमांसम् púmāns-am	A. पुंसः pums-áḥ
I. पुंसा pums-á	I. पुंभिः pum-bhíḥ
L. पुंसि pums-i	L. पुंसु pum-sú

II. Stems ending in Vowels.

97. A. **Stems in अ a** (masc. neut.) and आ ā¹ (fem.);—
e.g. कान्ता kānta², ‘beloved’ (past participle of कम् kam,
'love')—

SINGULAR.

MASC.	NEUT.	FEM.
N. कान्ता: kānta-ḥ	कान्ताम् kānta-m	कान्ता kāntā
A.	कान्ताम् kānta-m	कान्ताम् kāntā-m
I.	कान्तेन kāntena ³	कान्ताया kānta-y-ā ³
D.	कान्ताय kāntāya	कान्तायै kāntā-yai ⁵
Ab.	कान्तात् kāntāt̄ ⁴	कान्तायाः kāntā-yāḥ
G.	कान्तास्य kānta-sya ³	कान्तायाः kāntā-yāḥ
L.	कान्ते kānte	कान्तायाम् kāntā-yām
V.	कान्ता kānta	कान्ते kānte ⁶

¹ अ a=Gk. -os, -ov; Lat. -us, -um. आ ā=Gk. -a, -η; Lat. -a.

² Certain adjectives in अः ah, आ ā, अम् am follow the pronominal declension (110).

³ These terminations originally came from the pronominal declension (110).

⁴ This termination is preserved in the Lat. ḍ for ḍōd (e. g. Gnaivōd in inscriptions), and in the Greek (Cretio) adv. τῶ-δε, ‘hence.’

⁵ The terminations -yai (= -yā-e), -yāḥ (= -yā-as), -yām are due to the influence of the feminines in -i (originally -yā);—e. g. nadyai, nadyāḥ, nadyām (cp. 100).

⁶ The voc. of अमा ambā, ‘mother,’ is अम्ब ambā.

DUAL.

N.A.V. कान्तौ kāntau काने kānte काने kānte

I. D. Ab. कान्ताभ्याम् kāntā-bhyām

G. L. कान्तयोः kānta-y-oh

PLURAL.

MASC.

NEUT.

FEM.

N.V. कान्ताः kāntāḥ कान्तानि kāntā-n-i² कान्ताः kāntāḥ

A. कान्तान् kāntān¹ कान्तानि kāntā-n-i कान्ताः kāntāḥ

I. कान्तैः kāntaiḥ³ कान्ताभिः kāntā-bhīḥ

D. Ab. कान्तेभ्यः kānte-bhyāḥ कान्ताभ्यः kāntā-bhyāḥ

G. कान्तानाम् kāntā-n-ām² कान्तानाम् kāntā-n-ām

L. कान्तेषु kānte-su कान्तासु kāntā-su

98. B. Stems in इ i and उ u (masc. fem. neut.);—शुचि
śúci-i, 'pure'; मृदु mṛd-ū, 'soft'—

SINGULAR.

MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुचिः śúci-h	शुचिः śúci-h	शुचि śúci	मृदुः mṛdū-h	मृदुः mṛdū-h	मृदु mṛdū
A. शुचिम् śúci-m	शुचिम् śúci-m	शुचि śúci	मृदुम् mṛdū-m	मृदुम् mṛdū-m	मृदु mṛdū
I. शुचिना śúci-n-ā	शुच्या śúcy-ā	शुचिना śúci-n-ā	मृदुना mṛdū-n-ā	मृद्वा mṛdv-ā	मृदुना mṛdū-n-ā

¹ The ending was originally -āns (cp. 36 B, foot-note 1), Goth. -ans, Gk. insc. -oys.

² Due to the influence of the stems in अन् an: नामानि nāmāni, आत्मानम् atmanām.

³ This termination is preserved in such Gk. datives as ιπποῖς.

MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
D. शुचये súc-ay-e	शुची súcy-ai ¹	शुचिने súci-n-e	मृदवे mr̥dáv-e	मृद्वे mr̥dv-ái ¹	मृदुने mr̥dú-n-e
Ab.G. शुचः súc-eḥ	शुचाः súcy-āḥ	शुचिः súci-n-ah	मृदोः mr̥d-ōḥ	मृद्वाः mr̥dv-āḥ	मृदुनः mr̥dú-n-ah
L. शुचौ súc-au ²	शुचाम् súcy-ām	शुचिनि súci-n-i	मृदौ mr̥d-āu	मृद्वाम् mr̥dv-ām	मृदुनि mr̥dú-n-i
V. शुचे súc-e	शुचे súc-e	शुचि súci	मृदो mr̥do	मृदो mr̥do	मृदु mr̥du
DUAL.					
N.A.V. शुची súcī	शुची súcī	शुचिनी súci-n-ī	मृदू mr̥dū	मृद्वू mr̥dvū	मृदुनी mr̥dú-n-ī
I. D. Ab. शुचिभ्याम् súci-bhyām			मृदुभ्याम् mr̥dú-bhyām		
G.L. शुच्योः súcy-oḥ	शुच्योः súcy-oḥ	शुचिनोः súci-n-oḥ	मृद्वोः mr̥dv-oḥ	मृद्वोः mr̥dv-oḥ	मृदुनोः mr̥dú-n-oḥ

PLURAL.

N.V. शुचयः súcay-ah	शुचयः súcay-ah	शुचीनि súci-n-i	मृदवः mr̥dáv-ah	मृद्वः mr̥dv-ah	मृदुनि mr̥dú-n-i
A. शुचीन् súcīn	शुचीः súcīḥ	शुचीनि súci-n-i	मृदून् mr̥dūn	मृद्वः mr̥dv-ah	मृदुनि mr̥dú-n-i
I.	शुचिभिः súci-bhiḥ		मृदुभिः mr̥dū-bhiḥ		
D. Ab.	शुचिभ्यः súci-bhyāḥ		मृदुभ्यः mr̥dū-bhyāḥ		
G.	शुचीनाम् súcī-n-ām		मृदूनाम् mr̥dū-n-ām		
L.	शुचिषु súci-ṣu		मृदुषु mr̥dū-ṣu		

¹ Cp. 97, foot-note 5.² This very anomalous ending, being the Vṛddhi vowel of उ u, not ई i, seems to be due to the influence of the stems in उ u, the inflexion of which is entirely analogous.

a. Neuter adjectives (not substantives) may be declined throughout (except N.V.A. of all numbers), and fem. adjectives and substantives in the D. Ab.G. L. sing., like masculines. Thus the L. sing. of मति matí, f. 'thought,' is मत्याम् matyám or मती matáu, but वारि vāri, n. 'water,' only वारिणि vāriṇi.

b. The voc. sing. of neuters may optionally follow the masc. form;—e.g. वारि vāri or वारे vāre; मधु mádhu or मधो mádho.

c. The feminine of adjectives in उ u is sometimes also formed by adding ई ī;—e.g. तनु tanú or तन्वी tanv-ī, f. 'thin'; लघु laghú or लघ्नी laghv-ī, f. 'light'; पृथु pṛthú, f. 'broad,' पृथ्वी pṛthv-ī, '(the broad) earth.'

Irregularities.

99. 1. पति páti (Gk. πότι-s), m. 'husband,' is irregular in the weak cases of the singular: I. पत्या páty-ā, D. पत्ये páty-e, Ab.G. पत्युः páty-uh¹, L. पत्यी páty-au. When it means 'lord,' or occurs at the end of compounds, it is regular (like सूचि śuci). The fem. is पत्नी pátnī, 'wife' (Gk. πότνια).

2. सखि sákh-i, m. 'friend,' has the same irregularities, but in addition has a strong stem formed with Vṛddhi, सखाय् sákhāyঃ; N. सखा sákhā, A. सखायम् sákhāy-am, I. सखा sákhā-ā, D. सख्ये sákhya-e, Ab.G. सख्युः sákhya-uh¹, L. सख्यी sákhya-au, V. सखे sákhe; du. N.A.V. सखायी sákhāy-au; pl. N.V. सखायः sákhāy-ab, A. सखीन् sákhin. At the end of compounds सखि sakhi is regular in the weak cases, but retains the stem सखाय् sákhāy in the strong. The fem. is सखी sakh-ī.

3. The neuters अक्षि áksi, 'eye,' अस्थि ásthī, 'bone,' दधि dádhī, 'curds,' सक्थि sákthī, 'thigh,' form their weakest cases from stems in अक्ष् an (अक्षन् akṣan, &c., like नामन् nāman):—

¹ This anomalous ending appears to be due to the influence of the Ab.G. in names of relationship (101) in उ इ, like पितृ pitúr.

N.A.V. अक्षि	du. अक्षिणी	pl. अक्षीणि
ákṣi	ákṣi-ṇ-i	ákṣi-ṇ-i
I. अक्षा	अक्षिभ्याम्	अक्षिभिः
áksñ-á	áksñi-bhyām	áksñi-bhiḥ
G. अक्षाः	अक्षातः	अक्षाम्
áksñ-áḥ	áksñ-áḥ	áksñ-áṁ

4. श्व dyú, f. 'sky' (originally diu, weak grade of द्यो dyo : 102 a), retains this stem before consonant terminations (taking Vṛddhi in the N.V. sing.), but changes it to दिव् div before vowels :—

SING.	PLUR.
N. द्यौः dyáu-h (Ζεύς=Διός)	N. दिवः dív-ah
A. दिवम् dív-am	A. दिवः dív-ah
I. दिवा div-á	I. द्युभिः dyú-bhiḥ
D. दिवे div-é	D. Ab. द्युभ्यः dyú-bhyāḥ
Ab.G. दिवः div-áḥ (Διεῖσ)	G. दिवाम् div-áṁ
L. दिवि div-í (Διεῖ)	L. द्युषु dyú-su
V. द्यौः dyáu-h ¹ (Ζεῦ)	

100. C. Stems in ई ī and ऊ ū (fem.), according as they are monosyllabic or polysyllabic, show various differences of inflexion :—

1. Monosyllabic stems change ई ī and ऊ ū to ईय् iy and ऊव् uv before vowels, the polysyllabic stems to य् y and व् v.

2. Monosyllabic stems have the normal terminations (71) throughout: they **may** take the special feminine terminations (-ai, -āḥ, -āṁ)², polysyllabic stems must.

¹ The nom. with voc. accent, while the Greek has the proper voc.

² These terminations started from the polysyllabic stems in ई ī, originally या -yā, which was fused with the normal endings ई e and ऊ s as to यै -yai and यास् -yās, and, in the loc., with an ending ाम् -am (of unknown origin) to याम् -yām.

3. Monosyllabic stems use the nom. (which takes स् s), poly-syllabic stems shorten the ई i and ऊ ū of the nom., in the voc. sing.

4. Polysyllabic stems in ई i have no स् s in the nom. sing. except लक्ष्मीः lakṣmīḥ, 'goddess of prosperity,' तन्त्रीः tantrīḥ, 'string,' and optionally तन्द्री tandrī, 'sloth.'

5. Polysyllabic stems form the acc. sing. in ईम् īm and ऊम् ūm, the acc. pl. in ईस् īs and ऊस् ūs.

SINGULAR.

Stem धी dhī,	भू bhū,	गदी nadī	वधु vadhū,
'thought'	'earth'	'river'	'woman'
N.V. धीः dhīः	भूः bhūः	गदी नदी nadī	वधुः vadhūः
dhī-ḥ	bhū-ḥ	nadī	vadhū-ḥ
A. धियम् dhīy-am	भुवम् bhuv-am	गदीम् nadī-m	वधुम् vadhū-m
I. धिया dhiy-ā	भुवा bhuv-ā	गदा nady-ā	वधा vadhu-ā
D. धिये dhiy-é	भुवे bhuv-é	गदी nady-ái	वधी vadhu-ái ¹
A & G. धियः dhiy-áḥ	भुवः bhuv-áḥ	गदाः nady-áḥ	वधाः vadhu-áḥ ¹
L. धियि dhiy-í	भुवि bhuv-í	गदाम् nady-áṁ	वधाम् vadhu-áṁ ¹
V. गदि nádi			वधु
			vádhu

¹ The special feminine terminations in -ai, -ās, -ām are here, as in the ा declension (97), due to the influence of the polysyllabic i declension.

DUAL.

N.V.A.	धियौ	मुवौ	नद्यौ	वध्वौ
	dhíy-a॒u	bhúv-a॒u	nady-à॒u	vadhv-à॒u
I.D.Ab.	धीभाम्	मूभाम्	नदीभाम्	वधुभाम्
	dhī-bhyām	bhū-bhyām	nadī-bhyām	vadhū-bhyām
G.L.	धियोः	भुवोः	नद्योः	वध्वोः
	dhiy-óḥ	bhuv-óḥ	nady-óḥ	vadhv-óḥ

PLURAL.

N.V.A.	धियः	मुवः	N.V.	नद्यः	वध्वः
	dhíy-ah	bhúv-ah		nady-ah	vadhv-ah
			A.	नदीः	वधुः
				nadīḥ	vadhūḥ
I.	धीभिः	मूभिः		नदीभिः	वधुभिः
	dhī-bhīḥ	bhū-bhīḥ		nadī-bhīḥ	vadhū-bhīḥ
D. Ab.	धीभ्यः	मूभ्यः		नदीभ्यः	वधुभ्यः
	dhī-bhyāḥ	bhū-bhyāḥ		nadī-bhyāḥ	vadhū-bhyāḥ
G.	धियाम्	मुवाम्		नदीनाम्	वधुनाम्
	dhiy-ām	bhuv-ām		nadī-n-ām	vadhū-n-ām
L.	धीषु	मूषु		नदीषु	वधुषु
	dhī-sú	bhū-sú		nadī-su	vadhū-su

a. **स्त्री** strī, f. 'woman,' though monosyllabic, has most of the characteristics of polysyllabic stems in ई (100, 2-5): it **must** take the special fem. terminations, it shortens its ई in the voc., it has no स् s in the nom., and has an optional acc. sing. in ईम् im and acc. plur. in ईस् is. This is doubtless due to its originally having been a dissyllable.

N. स्त्री strī	N.V. स्त्रियः strīy-ah
A. {स्त्रियम् strīy-am स्त्रीम् strī-m	A. {स्त्रियः strīy-ah स्त्रीः strī-h
I. स्त्रिया strīy-ā	I. स्त्रीभिः strī-bhīḥ
D. स्त्रिये strīy-āi	D. Ab. स्त्रीभ्यः strī-bhyāḥ
Ab. G. स्त्रियाः strīy-āḥ	G. स्त्रीणाम् strī-ṇ-ām
L. स्त्रियाम् strīy-ām	L. स्त्रीषु strī-ṣū
V. स्त्रि strī	

Dual. N.V.A. स्त्रियौ strīy-au, I.D.Ab. स्त्रीभ्याम् strī-bhyām,
G.L. स्त्रियोः strīy-ōḥ.

101. D. **Stems in चर् r.** (masc. and fem.), which in origin are consonant stems in चर् -ar, are closely analogous in their declension to stems in चन् -an (go). These nouns mostly end in the suffix तु -tr (i.e. -tar, Gk. -τηρ, -τωρ, Lat. -tor). They distinguish a strong stem तर् -tar or तार् -tār, a middle तु tr, and a weakest चर् tr. The inflexion of masc. and fem. differs in the acc. plur. only.

In the strong stem the names of relations take the Guṇa form (ar), the names of agents take the Vṛddhi form (ār).

The sing. gen. is formed in चर् ur, the loc. in चरि ari, the voc. in चर् ar; the pl. acc. masc. in चहन् ḥn, fem. in चहस् ḥs, the gen. in चहणाम् ḥnām.

Stem दातु dātr, m. 'giver' पितु pitr, m. 'father' मातु mātr, f. 'mother'
(δωτήρ, dator) (πατήρ, pater) (μήτηρ, māter)

SINGULAR.

N. दाता dātā	पिता pitā	माता mātā
A. दातारम् dātár-am	पितरम् pitár-am	मातरम् mātár-am
I. दात्रा dātr-á	पित्रा pitr-á	मात्रा mātr-á
D. दात्रे dātr-é	पित्रे pitr-é	मात्रे mātr-é
Ab. G. दातुर् dāt-úr	पितुर् pit-úr	मातुर् māt-úr
L. दातरि dāt ári	पितरि pit-ári (<i>patéρι</i>)	मातरि māt-ári
V. दातर् dātar (δῶτερ)	पितर् pitar (Ju-piter)	मातर् mātar (<i>μῆτερ</i>)

DUAL.

N.A. दातारौ dātár-au	पितरौ pitár-au	मातरौ mātár-au
I. D. Ab. दातुभ्याम् -ति-भ्याम्	पितुभ्याम् -ति-भ्याम्	मातुभ्याम् -ति-भ्याम्
G. L. दात्रोः dātr-óḥ	पित्रोः pitr-óḥ	मात्रोः mātr-óḥ

PLURAL.

N. दातारः dātár-ah	पितरः pitár-ah	मातरः mātár-ah
A. दात्रैः dātr-éḥ	पित्रैः pitr-éḥ	मात्रैः mātr-éḥ
I. दातुभिः dāt-ि-भhiḥ	पितुभिः pit-ि-भhiḥ	मातुभिः māt-ि-भhiḥ
D. Ab. दातुभ्यः dāt-ि-भ्यah	पितुभ्यः pit-ि-भ्यah	मातुभ्यः māt-ि-भ्यah
G. दातुणाम् dāt-ि-न-áṁ	पितुणाम् pit-ि-न-áṁ	मातुणाम् māt-ि-न-áṁ
L. दात्रुषु dātr-su	पित्रुषु pitr-su	मात्रुषु mātr-su

a. नप्त्र náptṛ and भर्तु bhartṛ, though names of relations, follow दातु dātṛ, taking the Vṛddhi form in the strong stem : acc. sing. नप्तारम् náptār-am, भर्तारम् bhartār-am; also स्वस्त्र svásṛ, f. 'sister': acc. sing. स्वसारम् svásār-am, but acc. pl. स्वस्त्रः svásīḥ.

b. नृ nr̥, m. 'man' (Gk. ἀνήρ), takes the Guṇa form in the strong stem; the gen. pl. is नृणाम् nr̥ṇām as well as नृणाम्^१ nr̥ṇām; the I.D.Ab.G. sing. are not found in classical Sanskrit (but the D. and G. in the Rig-veda are नरे nár-e, नरः nár-ah);—N. ना nā, A. नरम् nár-am, L. नरि nár-i (Ep. Gk. ἀνέρι). N. pl. नरः nár-ah (Ep. Gk. ἀνέρες), A. नृन् nr̥n, I. नृभिः nr̥-bhīḥ, L. नृषु nr̥-ṣu.

c. क्रोष्टु kros-ṭṛ, m. 'jackal' (lit. 'yeller'), substitutes क्रोष्टु kroṣṭu in the middle cases: N. pl. क्रोष्टारः kroṣṭār-ah, I. pl. क्रोष्टुभिः kroṣṭu-bhīḥ.

d. Stems in त्रु tr̥, if declined in the neuter, would be inflected like the neut. of शुचि śuci: N.A. sing. धात्रु dhātṛ, du. धात्रृणी dhātṛ-ṇ-i, pl. धात्रृणि dhātṛ-ṇ-i; I. sing. धात्रृणा dhātṛ-ṇ-ā, pl. धात्रृभिः dhātṛ-bhīḥ.

e. Feminine agent nouns are formed from masculines in त्रु tr̥ by the suffix ई ī: masc. दातु dātṛ, fem. दात्री dātr-ī, 'giver' (declined like नदी nadī).

E. Stems in ऐ ai, ओ o, औ au.

102. The only stems in diphthongs are रै rai, m. 'wealth,' गौ go, m. f. 'bull, cow,' द्यौ dyo, f. 'sky,' and नौ nau, f. 'ship.' रै rai changes the ई ī of the diphthong to य् y before vowels, but drops it before consonants. गौ go, in the strong cases, takes Vṛddhi and becomes गौ gau, which is shortened to गा gā in the acc. sing. and pl. The ab. gen. has a contracted form (os for av-as).

These stems form a transition between the consonant and vowel declension: they agree with the former in taking the normal endings; with the latter in adding स् s in the nom. sing. and in showing a vowel before endings with initial consonant:—

SINGULAR.

N.V. रा:	गौः	नौः
rā-ḥ (Lat. rē-s)	gáu-ḥ (Boīs)	náu-ḥ (vaūs)
A. रायम्	गम्	नावम्
rāy-am	gá-m (βῶν)	náv-am (νῆστα)
I. राया	गवा	नावा
rāy-ā	gáv-ā	náv-ā
D. राये	गवे	नावे
rāy-é (rē-i)	gáv-e	náv-e
Ab. G. रायः	गोः	नावः
rāy-áḥ	gó-ḥ	náv-áḥ (νηψός)
L. रायि	गवि	नावि
rāy-í	gáv-i	náv-i (νηψί)

DUAL.

N.A.V. रायौ	गावौ	नावौ
rāy-au	gáv-au	náv-au
I. D. Ab. राय्याम्	गोभ्याम्	नौभ्याम्
rā-bhyām	gó-bhyām	nau-bhyām
G. L. रायोः	गवोः	नावोः
rāy-óḥ	gáv-oḥ	náv-óḥ

PLURAL.

N.V. रायः	गावः	नावः
rāy-ah	gáv-ah	náv-ah (νηψες)
A. रायः	गा:	नावः
rāy-āḥ	gá-ḥ	náv-āḥ (νηψας)

I. रामिः	गोभिः	नौभिः
rā-bhīḥ	gō-bhīḥ	nau-bhīḥ (<i>vau-</i> phi)
D. Ab. राम्यः	गोभ्यः	नौभ्यः
rā-bhyāḥ (rē-bus)	gō-bhyāḥ	nau-bhyāḥ
G. रायाम्	गवाम्	नावाम्
rāy-ām	gáv-ām (<i>Boῶν</i>)	nāv-ām (<i>vηFῶν</i>)
L. रासु	गोषु	नौषु
rā-sū	gō-ṣu	nau-ṣu (<i>vauσι</i>)

a. द्यो dyo, 'sky,' is declined like गो go; the nom. sing. is the same as that of द्यु dyu (99, 4); in the dual and plur. the strong forms alone occur:—N. द्यौः dyāuḥ (Ζεύς), A. द्याम् dyām (Lat. diem), D. द्यवे dyáv-e, Ab.G. द्योः dyóḥ, L. द्यवि dyáv-i; Dual N.A. द्यावौ dyáv-au, N. pl. द्यावः dyáv-ah.

Degrees of Comparison.

103. 1. The **secondary** suffix of the comparative **तर्** -tara (Gk. *-τέρο*) and that of the superlative **तम्** -tama (Lat. *-timus*) are added to the weak or middle stem of derivative adjectives (and even substantives);—e. g. शुचि śuci : शुचितर् śuci-tara, शुचितम् śuci-tama; प्राच् prāc : प्राक्तर् prāk-tara, प्राक्तम् prāk-tama; धनिन् dhanin : धनितर् dhani-tara, धनितम् dhani-tama; विद्वस् vidvas : विद्वत्तर् vidvat-tara, विद्वत्तम् vidvat-tama; प्रत्यक् pratyac : प्रत्यक्तर् pratyak-tara, प्रत्यक्तम् pratyak-tama.

a. These suffixes form their **feminine** in आ ā; but तम् tama, when used as an ordinal suffix, forms its fem. in ई ī (cp. 107).

2. The **primary** suffix of the comparative, ईयस् īyas (Gk. *-ιών*, Lat. *-ior*), and that of the superlative, ईष्ठा īṣṭha (Gk. *-ιστό*), are added to the root, which generally takes Guṇa (and is accented). Before them every word must be reduced to one syllable by dropping suffixes;—e. g. अण् aṇ-n, 'minute': अणीयस् aṇ-īyas,

अणिष्ठ áṇ-iṣṭha; **गुर्** gur-ú¹, 'heavy': **गरीयस्** gár-iyas, **गरिष्ठ** gár-iṣṭha; **लघु** lagh-ú, 'light': **लघीयस्** lágh-iyas, **लघिष्ठ** lágh-iṣṭha (Gk. ἐλάχιστος); **दूर** dū-rá, 'far': **दवीयस्** dáv-iyas; **वर** vár-a, 'choice': **वरीयस्** vár-iyas, 'better'; **कुद्र** kṣud-rá, 'mean': **कोदीयस्** kṣód-iyas; **युवन्** yú-van, 'young': **यवीयस्** yáv-iyas; **ह्रस्व** hras-va, 'short': **ह्रसीयस्** hrás-iyas; with irregular radical syllable: **दीर्घ** dirgh-á, 'long': **द्राघीयस्** drágh-iyas; **बङ्गल** bah-u-lá, 'abundant': **बंहीयस्** bámh-iyas.

a. In some cases यस्-yas is attached (instead of ईयस्-iyas);—e. g. **ज्यायस्** jyā-yas, 'superior,' **ज्येष्ठ** jyéṣṭha (root ज्या jyā); **भूयस्** bhú-yas, 'more,' **भूयिष्ठ** bhú-y-iṣṭha (root भू bhū); **प्रेयस्** pré-yas, 'dearer,' **प्रेष्ठ** pré-sṭha (root प्री prī); **श्रेयस्** śré-yas, 'better' (Gk. κρείων), **श्रेष्ठ** śré-sṭha; **स्थिर** sthi-rá, 'firm': **स्थेयस्** sthé-yas.

b. Some comparatives and superlatives belong only in sense to their positives;—e. g. **नेदीयस्** néd-iyas, **नेदिष्ठ** néd-iṣṭha, 'nearest,' to **अन्तिक** antiká, 'near'; **कनीयस्** kán-iyas, 'lesser,' **कनिष्ठ** kán-iṣṭha, 'least,' to **अल्प** álpa, 'small'; **वर्षीयस्** várṣ-iyas, 'older,' **वर्षिष्ठ** várṣ-iṣṭha, 'oldest,' to **वृद्ध** vrddhá, 'old.'

NUMERALS.

104.

Cardinals.

1	१ एक	é-ka.	4	४ चतुर्	catúr (quatuor).
2	२ द्वि	dvá ² .	5	५ पञ्च	páñca (πέντε).
3	३ त्रि	(Gk. τρι-, Lat. tri-).	6	६ षष्ठि	sáś (sex).
			7	७ सप्त	saptá (éπτά).

¹ By assimilation for original **गर्व** gar-ú, cp. Gk. βαρ-ύ-s, Lat. gráv-i-

² As first member of a compound **द्वि** dvi.

8 ए अष्टा astā (óktō).	30 ३० चिंशत् trimśat.
9 नवं náva (novem).	39 ३९ नवचिंशत् náva-trimśat.
10 १० दश् dásā (déka).	उनचत्वारिंशत् ūna-
11 ११ एकादश् éka-dásā.	catvārimśat.
12 १२ द्वादश् dvā-dásā ¹ (dó-deka).	40 ४० चत्वारिंशत् catvā-
13 १३ त्रयोदश् tráyo-dásā ² .	rimśat ⁴ .
14 १४ चतुर्दश् cátur-dásā.	49 ४९ नवचत्वारिंशत् náva-
15 १५ पञ्चदश् páñca-dásā.	catvārimśat.
16 १६ षोडश् sódásā ³ .	उनपञ्चाशत् ūna-pañ-
17 १७ सप्तदश् saptá-dásā.	cásat.
18 १८ अष्टादश् astā-dásā.	50 ५० पञ्चाशत् pañcā-sát.
19 १९ नवदश् náva-dásā.	60 ६० षष्ठि sas-tí.
अनविंशति ūna-vim-	70 ७० सप्तति sapta-tí.
सति.	80 ८० अशीति asítí.
20 २० विंशति vimśatí (viginti).	82 ८२ द्व्याशीति dvy-asítí.
21 २१ एकविंशति éka-vimśati.	90 ९० नवति nava-tí.
22 २२ द्वाविंशति dvā-vimśati.	96 १६ षस्यवति sán-ñavati.
23 २३ त्रयोविंशति tráyo-vim-	100 १०० शतम् satám (centum).
सति ² .	101 १०१ एकशतम् éka-satam.
28 २८ अष्टाविंशति astā-vim-	एकाधिकं शतम् ekā-
सति.	dhikam satam.
29 २९ नवविंशति náva-vim-	102 १०२ द्विशतम् dvi-satam.
सति.	द्व्याधिकं शतम् dvy-
अनचिंशत् ūna-trimśat.	adhikam satam.

¹ Here द्वा dvā is an old dual: 'two (and) ten.'

² Trayo for trayah (45, 2) is the nom. plur. (105).

³ For षस्-daśa, through षुङ्-daśa (cp. 69 b, foot-note 2).

⁴ Catvārim for catvāri (105), neut. plur., like trimśat.

103 १०३ चिशतम् trí-satam.	300 ३०० त्रीणि शतानि trīni śatāni.
अधिकं शतम् try- adhikaṁ śatam.	चिशतम् tri-satám.
110 ११० दशशतम् dásá-sa- tam.	1000 १००० दश शतानि dasa śatāni.
दशाधिकं शतम् da- śādhikaṁ śatam.	सहस्रम् sahásram.
200 २०० द्वे शते dve śate.	100,000 लक्ष laksā (lakh).
द्विशतम् dvi-satám.	1,000,000 नियुतम् niyutam.
	10,000,000 कोटि kóti (crore).

a. In order to form the numbers from 20 to 100 not enumerated above, it is only necessary to remember that 2, 3, and 8 are द्वा dvā ($\delta\acute{u}\omega$), त्रयः trayah ($\tau\rho\acute{e}is$), and अष्टा aṣṭā ($\grave{\alpha}\kappa\tau\acute{a}$) before 20 and 30 (सात्रिंशत् dvā-trimśat, त्रयस्त्रिंशत् tráyas-trimśat, अष्टात्रिंशत् aṣṭā-trimśat), and द्वि dvi, त्रि tri, अष्टा aṣṭā before 80; both forms may be used with 40, 50, 60, 70, and 90.

b. The alternative designations of 19, 29, &c. are formed with the old past participle उन् ū-na, 'diminished';—e.g. उनविंशति ūna-viṁśati, 'twenty diminished (by one).' By prefixing the necessary cardinal to this participle, other alternatives may be formed;—e. g. त्र्युनविंशत् try-ūna-trimśat, 'thirty diminished by three,' i.e. 27.

c. Similarly alternatives to 101, 102, &c. are formed by means of the adjective अधिक् adhi-ka, 'exceeding,' 'plus';—e.g. द्व्याधिकं शतम् dvy-adhikaṁ śatam, 'a hundred exceeded by two.'

d. The difference of sense in द्विशतम् dvi-satam, चिशतम् tri-satam, &c. is only to be distinguished by the accent, these compounds meaning 102, 103, &c., when accented on the first member, but 200, 300, &c., when accented on the last.

Declension of Cardinals.

105. Only the first four cardinals distinguish the genders.

1. एकः ékah, एका ékā, एकम् ékam, following the declension of the pronominal adjectives, is inflected like सर्वं sarva (120 b).

2. द्वौ dvā, 'two,' is declined like the dual of कान्तं kānta : N.A. m. द्वौ dváu, f. द्वै dvé, n. द्वे dvé ; I.D. Ab. द्वायाम् dvā-
bhýām, G.L. द्वयोः dvá-y-oh.

3. त्रि trí, in the masc. and neut., is declined like the plural of शुचि śuc-i, except in the gen., which is formed as if from चत्रय् trayā (the regular form चीणाम् tri-ñ-ám is found in the Rig-veda). Its fem. stem is तिरु॒ तिस्रि tisr̄í, the inflexion of which differs in the N.A.G. from that of the regular stems in चत्र् r̄.

4. चतुर् catúr, 'four,' in the masc. and neut., has the strong stem चत्वार् catvár (cp. quatuor). The G.pl., though the stem ends in a consonant, inserts न् n before the ending (like षट् sat). The feminine stem is चतरु॒ चातास्रि cátasr̄í, which is inflected exactly like तिरु॒ तिस्रि tisr̄í.

	MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N.V. चत्रः	चीणि	तिस्रः	चत्वारः	चत्वारि	चतस्रः	
	tráy-ah	tríñi	tisr̄-áh	catvár-ah	catvár-i	cátasr̄-ah
A. चीन्	चीणि	तिस्रः	चतुरः	चत्वारि	चतस्रः	
	tríñi	tríñi	tisr̄-áh	catúr-ah	catvár-i	cátasr̄-ah
I.	चिभिः	तिरुभिः	चतुर्भिः	चतरु॒ चातास्रि	चतस्रभिः	
	tri-bhīḥ	tisr̄-bhīḥ	catúr-bhīḥ	catasr̄-bhīḥ		
D.Ab.	चिभ्यः	तिरुभ्यः	चतुर्भ्यः	चतरु॒ चातास्रि	चतस्रभ्यः	
	tri-bhyáḥ	tisr̄-bhyáḥ	catúr-bhyáḥ	catasr̄-bhyáḥ		
G.	चयाणाम्	तिरुणाम्	चतुर्णाम्	चतरु॒ चातास्रि	चतस्रणाम्	
	trayāñám	tisr̄-ñám (cp. 101 b)	catur-ñám	catasr̄-ñám		
L.	चिषु	तिरुषु	चतुर्षु	चतरु॒ चातास्रि	चतस्रषु	
	tri-ṣú (ṛpi-ṣi)	tisr̄-su	catúr-su	catasr̄-su		

106. a. षष्ठि sáṣṭi, 'six': N.A. षट् sáṭ (27), I. षड़िः sáḍ-bhíḥ, D.Ab. षट्भ्यः sáḍ-bhyáḥ, G. षष्ठाम् sáṣṭi-nám (65), L. षट्सु sáṭ-sú.

b. पञ्च pánca, 'five,' is declined like a neuter in अन् an (90, 2) except in the gen., where it follows कान्ता kānta:—N.A. पञ्च pánca, I. पञ्चभिः pañcá-bhíḥ, D.Ab. पञ्चभ्यः pañcá-bhyáḥ, G. पञ्चानाम् pañcā-n-áṁ, L. पञ्चसु pañcá-su.

The numerals for 7 to 10 are declined in exactly the same way. अष्टा astá, however, has also the following alternative (older) forms:—N.A. अष्टौ astáu, I. अष्टाभिः astā-bhíḥ, D.Ab. अष्टाभ्यः astā-bhyáḥ, L. अष्टासुः astā-sú¹.

c. The cardinals 3 to 19 are used as plural adjectives, agreeing with their substantives in number and case (3 and 4 in gender also). The cardinals from 20 to 99 (which are feminine), as well as शतम् śatám and सहस्रम् sahásram, are used as singular substantives, the accompanying substantive being either in the same case or in the genitive;—e.g. शतेन दासीभिः or दासीनाम् śatena dásibhíḥ or dásinám, 'with a hundred female slaves.'

Ordinals.

107. The ordinals from 'first' to 'tenth' are formed with various suffixes: थ tha (for original त ta), म ma, य ya, ईय īya, or a combination of the first with the second and fourth (थम् tha-ma, तीय t-īya); those from 'eleventh' to 'nineteenth' have the same form as the cardinals (excepting both inflexion like कान्ता kānta and change of accent); while those from 'twentieth' onward either abbreviate the cardinal or add the suffix तम् tama

¹ अष्टौ astáu and अष्टा astā (ōktrā, Lat. octō, Gothic ahtáu) are old dual forms, meaning probably 'the two tetrads' (perhaps with reference to the fingers of the two hands).

to it. The **feminine** of all but 'first' to 'fourth' is formed with ईः.

- | | |
|----------------|--|
| 1st प्रथमः | pra-thamāḥ, f. ā. |
| 2nd द्वितीयः | dvi-tíyah, f. ā
(from an older dvi-tá). |
| 3rd तृतीयः | tr-tíyah, f. ā (Lat.
ter-tius). |
| 4th चतुर्थः | catur-tháḥ, f. ī (τέ-
ταρ-τος, quar-tus); |
| | तुरीयः tur-iyah, f. ā (for
k-tur-īya); |
| | तुर्धः tur-yah, f. ā (for
k-tur-ya). |
| 5th पञ्चमः | pañca-máḥ, f. ī. |
| 6th सप्तः | sas-ṭháḥ (sex-tus). |
| 7th सप्तमः | sapta-máḥ (septi-
mus). |
| 8th अष्टमः | aṣṭa-máḥ. |
| 9th नवमः | nava-máḥ. |
| 10th दशमः | daśa-máḥ (deci-
mus). |
| 11th एकादशः | ekādasáḥ. |
| 19th नवदशः | navadasáḥ. |
| | उनविंशः ūnavimśáḥ. |
| | विंशः viṁśáḥ. |
| 20th विंशतितमः | viṁsati-ta-
máḥ. |

- | | |
|-------|--|
| 30th | चिंशः triṁśáḥ. |
| | चिंशत्तमः triṁsat-tamáḥ. |
| | चत्वारिंशः catvāriṁśáḥ. |
| 40th | चत्वारिंशत्तमः catvāriṁ-
śat-tamáḥ. |
| | पञ्चाशः pañcāśáḥ. |
| 50th | पञ्चाशत्तमः pañcāśat-ta-
máḥ. |
| 60th | षष्ठितमः ṣasti-tamáḥ. |
| 61st | एकषष्ठः eka-ṣastáḥ. |
| 70th | सप्ततितमः saptati-ta-
máḥ. |
| 71st | एकसप्ततितमः ekasapta-
ti-tamáḥ. |
| | एकसप्ततः eka-saptataḥ. |
| 80th | अशीतितमः asiti-tamáḥ. |
| 81st | एकाशीतितमः ekāśiti-
tamáḥ. |
| | एकाशीतः ekāśitāḥ. |
| 90th | नवतितमः navati-tamáḥ. |
| 91st | एकनवतितमः eka-nava-
ti-tamáḥ. |
| | एकनवतः eka-navataḥ. |
| 100th | शततमः śata-tamáḥ. |

Numeral Adverbs and other Derivatives.

108. a. Multiplicative adverbs:—**सहत्** sa-kṛt, ‘once’ (lit. ‘one making’); **द्वि:** dvī-h, ‘twice’ (Gk. δι-s, Lat. bi-s); **त्रिः:** trī-h, ‘thrice’ (Gk. τρι-s, Lat. tri-s); **चतुः:** catuh, ‘four times’ (for चतुर्-s); **पञ्चात्मकः:** pañca-kṛtvāh, ‘five times’ (lit. ‘five makings’); **षट्कात्मकः:** ṣat-kṛtvāh, ‘six times’; &c.

b. Adverbs of manner:—**एकधा** eka-dhā, ‘in one way’; **द्विधा** dvi-dhā or **द्वेधा** dve-dhā, ‘in two ways’; **त्रिधा** trī-dhā or **चेधा** tre-dhā, ‘in three ways’; **चतुर्धा** catur-dhā, ‘in four ways’; **पञ्चधा** pañca-dhā, ‘in five ways’; **षोडा** ṣo-dhā, ‘in six ways’ (cp. 104, foot-note 3); **सप्तधा** sapta-dhā, ‘in seven ways’; **अष्टधा** aṣṭa-dhā, ‘in eight ways’; &c.

c. Distributive adverbs:—**एकशः**: eka-sah, ‘singly’; **द्विशः**: dvi-sah, ‘in pairs’; **त्रिशः**: tri-sah, ‘in threes’; **पञ्चशः**: pañca-sah, ‘by fives’; &c.

d. Aggregative nouns:—**द्वय** dvay-á, adj. ‘twofold’; n. ‘a pair’; **त्रय** tray-á, adj., f. -í, ‘threefold’; n., í, f., and **त्रितय** tri-taya, n. ‘triad’; **चतुष्य** catus-taya, adj. ‘fourfold’; n. ‘tetrad’; **पञ्चतय** pañca-taya, adj. ‘fivefold’; **अष्टतय** aṣṭa-taya, adj. ‘eightfold’; n. ‘ogdoad’; **दशतय** dásá-taya, adj. ‘tenfold’; n. ‘decade’; &c.

PRONOUNS.

109. A. Personal Pronouns.

Stem (in composition) मद् mad (sing.) and अस्मद् asmad (plur.)	Stem (in composition) त्वद् tvad (sing.) and युष्मद् yuṣmad (plur.)
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SINGULAR.

N. अहम् ahám, ‘I’	त्वम् tvám, ‘thou’
A. माम् mám, ‘me’	त्वाम् tvám, ‘thee’

I. मया má-y-ā, 'by me'	त्वया tvá-y-ā, 'by thee'
D. मृष्यम् má-hyam (mihī), 'to me'	तुभ्यम् tú-bhyam (tibī), 'to thee'
Ab. मृद् mād, 'from me'	त्वद् tvād, 'from thee'
G. मृम् má-ma, 'of me'	त्वा táva, 'of thee'
L. मृयि má-y-i, 'in me'	त्वयि tvá-y-i, 'in thee'

DUAL.

N.A. आवाम् ávám, 'we or us two'	युवाम् yuváam, 'ye or you two'
I.D.Ab. आवाभ्याम् ává-bhyām, 'by, to, or from us two'	युवाभ्याम् yuvá-bhyām, 'by, to, or from you two'
G.L. आवयोः ává-y-oh, 'of or in us two'	युवयोः yuvá-y-oh, 'of or in you two'

PLURAL.

N. वयम् vay-ám, 'we'	यूयम् yū-y-ám ¹ , 'ye'
A. अस्मान् asmán, 'us'	युष्मान् yuṣmáñ, 'you'
I. अस्माभिः asmá-bhīḥ, 'by us'	युष्माभिः yuṣmá-bhīḥ, 'by you'
D. अस्माभ्यम् asmá-bhyam, 'to us'	युष्माभ्यम् yuṣmá-bhyam, 'to you'
Ab. अस्मद् asmád, 'from us'	युष्मद् yuṣmád, 'from you'
G. अस्माकम् asmáka-m ² , 'of us'	युष्माकम् yuṣmáka-m ² , 'of you'
L. अस्मासु asmá-su, 'in us'	युष्मासु yuṣmá-su, 'in you'

¹ Changed from original यूषम् yūṣ-ám by the influence of वयम् vay-ám.

² These are properly not genitives at all, but neuter singulars of possessive adjectives, meaning 'belonging to us, our,' 'belonging to you, your,' which have come to be used as genitives. Similarly in German, a case of possessive pronouns, *mein*, *dein*, *sein*, came to be employed as the gen. of personal pronouns.

a. The following unaccented forms, which are not allowed at the beginning of a sentence, are also used: Sing. A. मा mā, स्वा tvā; D.G. मे me (*μοι*), ते te (*τοι*). Dual. A.D.G. नौ nau (Gk. *νῷ*), वाम् vām. Plur. A.D.G. नः nāḥ (Lat. *nōs*), वः vāḥ (Lat. *vōs*).

B. Demonstrative Pronouns.

110. The stem ता ta (in composition तद् ta-d), 'that' (also = 'he, she, it'), may be taken as the type of the pronominal declension:—

SINGULAR.			PLURAL.		
MASC.	NEUT.	FEM.	MASC.	NEUT.	FEM.
N. सः sáḥ ¹ तद् tá-d सा sá			ते té (<i>τοι</i>) तानि tāni ता: tāḥ		
A. तम् tám तद् tá-d ताम् tám			तान् tán तानि tāni ता: tāḥ		
I. तेन téna	तथा tá-yā		ते: tāḥ (<i>τοῖς</i>) ताभिः tā-bhiḥ		
D. तस्मीं tā-smai	तस्यि tā-syai		तेभ्यः té-bhyāḥ ताभ्यः tā-bhyāḥ		
Ab. तस्मात् tā-smāt	तस्याः tā-syāḥ		तेषाम् tē-sām ³ तासाम् tā-sām ⁴		
G. तस्य tā-sya ²					
L. तस्मिन् tā-smīn	तस्याम् tā-syām	तेषु té-ṣu	तासु tā-su		

DUAL.

N.A. m. तौ tāu, f. ते té, n. ते té.

I. D. Ab. m. f. n. ताभ्याम् tā-bhyām; G.L. तयोः tā-y-oh.

a. A compound of ता ta, 'that,' is एत ए-ता, 'this.' It is declined exactly like the former: Sing. N. एषः esá-ḥ (48, 67), एषा esá, एतद् etá-d; A. एतम् etá-m, एताम् etá-m, एतद् etá-d, &c.

¹ Cp. 48; सा, sā, ta-d = Gk. δ, η, τό, Gothic sa, sō, that-a (Engl. that, Lat. is-tud).

² Hom. Gk. τόσο (for τόση).

³ Lat. is-tōrum.

⁴ Lat. is-tārum, Gk. τάσων (for τάσων).

III. Both the pronominal roots अ a and इ i (which here in some cases show a double inflexion) are employed in the declension of अयम् a-y-ám, 'this' (indefinitely) :—

SINGULAR.

	MASC.	NEUT.	FEM.
N.	अयम् a-y-ám	इदम् i-d-ám	इयम् i-y-ám
A.	इमम् i-m-ám	इदम् i-d-ám	इमाम् i-m-ám
I.	अनेन an-éna		अनेया an-áyā
D.	अस्मी a-smái		अस्मी a-syái
Ab.	अस्मात् a-smát		अस्माः a-syáḥ
G.	अस्मा a-syá		
L.	अस्मिन् a-smín		अस्माम् a-syám

PLURAL.

	MASC.	NEUT.	FEM.
N.	इते i-m-é		इमाः i-m-áḥ
A.	इमान् i-m-án	इमानि i-m-áni	इमाः i-m-áḥ
I. o.	एभिः e-bhíḥ		आभिः ā-bhíḥ
D. Ab.	एभ्यः e-bhyáḥ		आभ्यः ā-bhyáḥ
G.	एषाम् e-sáṁ		आसाम् ā-sáṁ
L.	एषु e-sú		आसु ā-sú

DUAL.

N.A. m. इमौ i-m-áu, f. इते i-m-é, n. इते i-m-é.
 I.D. Ab. m. f. n. आभ्याम् ā-bhyám; G.L. अनेयोः an-áyoh.

112. The demonstrative pronoun, which in the nom. sing. has the curious form m. f. असौ a-s-áu, n. अदस् a-d-ás, meaning 'that,' 'yon,' employs in the rest of its declension the stem अम् a-m-u, for which अम् a-m-ū is substituted in the fem. plur. (also acc. sing. and partly in dual) and अमी a-m-i in the masc. plur. (except the acc.).

SINGULAR.

	MASC.	NEUT.	FEM.
N.	असौ a-s-áu		असौ a-s-áu
A.	अमूम् a-m-ú-m	अदः a-d-áḥ	अमूम् a-m-ú-m
I.	अमुना amú-n-ā		अमुया amú-y-ā
D.	अमुष्मि amú-ṣmai		अमुष्मि amú-ṣyai
Ab.	अमुष्मात् amú-ṣmāt		अमुष्माः amú-ṣyāḥ
G.	अमुष्म amú-ṣya		अमुष्माम् amú-ṣyām
L.	अमुष्मिन् amú-ṣmin		

PLURAL.

	MASC.	NEUT.	FEM.
N.	अमी ami		अमूः amū-ḥ
A.	अमून् amūn	अमूनि amūni	अमूः amū-ḥ
I.	अमीभिः ami-bhiḥ		अमूभिः amū-bhiḥ
D. Ab.	अमीभ्यः ami-bhyāḥ		अमूभ्यः amū-bhyāḥ
G.	अमीषाम् ami-ṣām		अमूषाम् amū-ṣām
L.	अमीषु ami-ṣu		अमूषु amū-ṣu

DUAL.

N. A. m. f. **n.** अम् amū; I. D. Ab. अमूभ्याम् amū-bhyām; G. L. अमूयोः amū-y-oḥ.

a. The unaccented defective pronoun of the third person, एन ena ('he, she, it'), is declined in the A. of all numbers, I. sg., and G.L. dual: A. एनम् ena-m, एनाम् enā-m, एनद् ena-d; एनौ enau, एने ene, एने ene; एनान् enā-n, एना: enā-h, एनानि enāni; I. sg. एनेन् enena, f. एनया ena-y-ā; G.L. du. एनयोः ena-y-oh.

C. Interrogative Pronoun.

II3. The stem of the interrogative pronoun क ka, 'who, which, what?' is inflected exactly like त ta, excepting that the N.A. neuter is किम् kí-m;—e.g. N. कः káh, का ká, किम् kím; plur. के ké, काः káh, कानि káni. L. sg. कस्मिन् ká-smin, f. कस्याम् ká-syám; pl. केषु ké-su, f. कासु ká-su.

a. In derivation the stems कि ki and कु ku, as well as क ka, are used;—e.g. कियत् ki-y-at, 'how great?' कुत्रु ku-tra, 'where?' कदा ka-dā, 'when?' As the first member of a compound किम् kim is generally employed, sometimes कु ku : किंरूप kim-rūpa, adj. 'of what form?' कुकर्मन् ku-karman, n. ('what kind of' =) 'wicked deed.'

D. Relative Pronoun.

II4. The stem of the relative pronoun य ya, 'who,' 'which,' is declined exactly like त ta:—

N. यः	या	यद्	ये	याः	यानि
	yá-h	yá	yá-d	yáh	yáni
A. यम्	याम्	यद्	यान्	याः	यानि
	yá-m	yá-m	yá-d	yáh	yáni
D. यस्मी	यस्मी	यस्मी	येभ्यः	याभ्यः	येभ्यः
	yá-smai	yá-syai	yá-smai	yá-bhyah	yá-bhyah

E. Reflexive Pronouns.

II5. a. स्वयम् sva-y-ám, 'self,' is indeclinable (originally à nom. sing. like a-y-ám). It may express any person or number (e.g. 'myself,' 'himself,' 'yourselves'). It usually has the meaning of a nominative, but often of an instrumental, and sometimes of a genitive. It frequently also means 'spontaneously.'

b. आत्मन् ātmán, 'self,' is a masc. substantive (declined like ब्रह्मन् brahman, 90, 3). It is used in the singular as a reflexive pronoun of all persons and genders.

c. स्वः sváḥ, स्वा svá, स्वम् svám (Lat. suus), 'own,' is a reflexive adjective (declined like सर्वं sarva, 120 b) referring to all three persons and numbers ('my, thy, his, our, your, their own'). It is also used (like आत्मन् ātmāna) in the oblique cases as a reflexive pronoun;—e.g. स्वं निन्दन्ति svam nindanti, 'they blame themselves.'

d. नित्र ni-ja, properly an adjective meaning 'inborn,' 'native,' is often used in the sense of a pronominal reflexive adjective (like स्वं sva).

F. Possessive Pronouns.

II6. Possessives are formed with the suffix ईयं īya, from the stems of the personal pronouns मद् mad, त्वद् tvad, &c.: मदीयं mad-īya, 'my,' त्वदीयं tvad-īya, 'thy'; अस्मदीयं asmad-īya, 'our,' युष्मदीयं yuṣmad-īya, 'your'; तदीयं tad-īya, 'his, her, its, their.'

a. With the suffix कं ka are formed from the genitives मामा mama and तावा tava, मामकं māma-ká, 'my,' and तावकं tāva-ka, 'thy' (cp. 109, foot-note 2); from भवत् bhavat, 'your Honour,' भावत्कं bhāvat-ka, 'your.'

G. Compound Pronouns.

II7. By adding दृश् drś, दृश् drśa, or दृक् drkṣa, to certain pronominal stems, the following compound pronouns have been formed:—तादृश् tā-drś, तादृश् tā-drśa, तादृक् tā-drkṣa, 'such'

(lit. 'of that look'); यादृश् yā-dṛś, यादृश् yā-dṛśa, 'what like,' 'of what kind'; रैदृश् ī-dṛś, रैदृश् ī-dṛśa, रैदृश् ī-dṛkṣa, 'such'; कीदृश् kī-dṛś, कीदृश् kī-dṛśa, 'what like?'; मादृश् mā-dṛśa, 'like me,' त्वादृश् tvā-dṛśa, 'like thee.'

a. The **feminine** stem of the compounds in दृश् dṛś is the same as the masc. and neut.;—e.g. nom. sing. m. f. n. तादृक् tādṛk; that of the compounds in दृश् dṛśa is formed with ई ī;—e.g. तादृशी tādṛśī; of those in दृश् dṛkṣa with आ ā;—e.g. तादृचा tādṛkṣā.

II8. By adding वत् vat and यत् yat to certain pronominal stems, the following compounds, implying quantity, have been formed:—तावत् tā-vat and एतावत् etā-vat, 'so much'; यावत् yā-vat, 'as much'; इयत् ī-yat, 'so much,' कियत् kī-yat, 'how much?' These are all declined like nouns in वत् vat (86), and form their **feminines** in the same way (तावती tāvat-ī, इयती iyat-ī, &c.).

a. कति kā-ti, 'how many?' (Lat. quot), तति tā-ti, 'so many' (Lat. toti-dem), यति yā-ti, 'as many,' are uninflected in the N.A., but in the other cases are declined like शुचि śuci (98) in the plural.

II9. The interrogative क ka, by the addition of चित् cit, चन् cana, or अपि api, is changed to an indefinite pronoun, 'some,' 'some one': कचित् kasá cit, काचित् kā cit, किंचित् kim cit; कस्मन् kasá cana, काचन् kā cana, किंचन् kim cana; कोऽपि ko 'pi, कापि kāpi, किमपि kim api.

a. In the same manner indefinite adverbs are formed: कदा ka-dā, 'when?' कदाचित् kadā cit, कदाचन् kadā cana, 'some time or other,' 'once'; क्वा kva, 'where?' न क्वापि na kvāpi, 'not anywhere,' 'nowhere.'

b. The relative preceding the interrogative renders it indefinite: यः कः yah kah, 'whosoever'; यस्य कस्य yasya kasya, 'of whom-

soever.' Similarly यः कस्ति॒ याह कास्ति॒, यः कस्त् याह कास्ता, or यः कस्तन् याह कास्तना, 'whosoever.'

c. The relative pronoun, if doubled, assumes a distributive meaning: यो यः yo yāh, 'whoever, whatever in each case' (followed by a double correlative).

H. Pronominal Adjectives.

120. Several adjectives derived from, or allied in meaning to, pronouns, follow the pronominal declension (like त् ta) either altogether or in part.

a. अन्य anyā, 'other,' अन्यतर् anya-tarā, 'either,' दूतर् dū-tara, 'other,' कतर् ka-tarā, 'which of two?' कतम् ka-tamā, 'which of many?' एकतम् eka-tamā, 'one (of many),' follow the pronominal declension throughout, taking द् d in the N.V.A. sing. neut.; अन्यः anyā-h, अन्या anyā, अन्यद् anyā-d (cp. Lat. aliu-d); D. अन्यस्मी anyā-smai, f. अन्यस्ये anyā-syai, L. अन्यस्मिन् anyā-smin; &c.

b. सर्वे sárva, 'every,' 'all,' उभय ubhā-ya, 'both' (sg. and pl.)¹, एक् éka, 'one' (105), एकतर् eka-tara, 'either,' differ only in taking म् m instead of द् d in the N. A. sing. neut.:—e. g. सर्वः sárva-h, सर्वा sárvā, सर्वम् sárva-m; D. सर्वस्मी sárva-smai, Ab. सर्वस्मात् sárva-smāt, G. सर्वस्य sárva-sya, L. सर्वस्मिन् sárva-smin; pl. N. सर्वे sárve, सर्वाः sárvāh, सर्वाणि sárvāni.

c. पूर्वं púrva, 'prior,' 'east,' अवर् áva-ra, 'posterior,' 'west,' अधर् ádha-ra, 'inferior,' 'west,' उत्तर् út-tara, 'subsequent,' 'north,' दक्षिण dákṣiṇa, 'south,' पर् pára, 'subsequent,' 'other,' अपर् ápa-ra, 'other,' 'inferior,' अन्तर् ánta-ra, 'outer,' स्वं svá, 'own,' besides necessarily taking म् m in the N.A. sing. neut., may follow the nominal declension in the Ab. L. sing. m. n. and

¹ But उभं ubhā, 'both,' is declined in the dual only (like कान्तं kānta).

in the N. plur. masc.;—e. g. N. A. n. पूर्वम् púrva-m; Ab. m. n. पूर्वस्मात् púrva-smāt or पूर्वात् púrvāt; L. पूर्वस्मिन् púrva-smin or पूर्वे púrve; N. pl. m. पूर्वे púrve or पूर्वाः púrvāḥ.

d. अर्ध ardha, 'half,' अल्प álpa, 'little,' कतिपयि kati-payá, 'some,' प्रथम् prá-thama, 'first,' चरम् cara-má, 'last,' द्वय dva-yá and द्वितीय dví-taya, 'twofold' (and similar words in य ya and तय taya), are inflected like ordinary adjectives, except that they *may* follow the pronominal declension in the N. pl. masc.;—e.g. चरमाः caramáḥ or चरमे caramé.

e. द्वितीय dvitíya, 'second,' and तृतीय trtiya, 'third,' *may* follow the pronominal declension throughout the oblique cases of the singular;—e. g. D. m. n. तृतीयाया॑ या॒ trtiyāyā or तृतीयस्मि॑ या॒ trtiyā-smai; L. f. तृतीयायाम् trtiyā-yām or तृतीयस्याम् trtiyā-syām; but N. pl. m. only तृतीयाः trtiyāḥ.

f. Any of these pronominal words occurring at the end of possessive compounds (189) are declined like ordinary adjectives.

CHAPTER IV

CONJUGATION

121. Sanskrit verbs are inflected with either active or middle terminations. The **active** voice is called **Parasmai-pada**, i.e. transitive (lit. 'word for another'). The **middle** voice is called **Ātmane-pada**, i.e. reflexive (lit. 'word for oneself'). The **passive** takes the terminations of the Ātmanepada; with which it coincides except in the present and imperfect (where it forms its stem with the suffix य ya), and in the third sing. aorist.

a. The Sanskrit verb has in each tense and mood **three numbers**, Singular, Dual, and Plural, with three persons in each.

122. There are in Sanskrit **five tenses** conjugated in the indicative : 1. Present (with imperative and optative moods) ; 2. Imperfect ; 3. Perfect ; 4. Aorist (with a kind of optative called Benedictive or Precative) ; 5. Future (with the Conditional, a kind of past future).

There are also **participles** connected with three of these tenses, present, perfect, and future ; and one **infinitive** (167), a verbal noun unconnected with any tense.

a. Classical Sanskrit has neither a pluperfect tense nor a subjunctive mood (excepting the survivals of it in the first persons imperative) ; nor has it an imperative or a proper optative of any tense except the present. There are, therefore, far fewer verbal forms in non-Vedic Sanskrit than in Greek.

The Present System.

123. While the perfect, aorist, and future tenses add the terminations directly (or after inserting a sibilant) to the root, the present group (the present with its moods and the imperfect) forms a special stem, which is made in ten different ways. Hence the native Sanskrit grammarians have divided all verbs into ten classes. The tenth class, which is really a secondary formation, retains its present stem in nearly all the other verbal forms also, as do the secondary verbs generally (causatives, desideratives, intensives, denominatives).

The Ten Classes.

124. The ten classes are divided into **two conjugations**. In the first, comprising the first, fourth, sixth, and tenth classes, the present stem ends in **्वा**, and remains unchanged throughout.

In the second conjugation, which comprises all the remaining classes, the terminations are added directly to the final

of the root or to the suffixes उ u, नु nu, ना nā, (नी nī, न् n), and the present stem is changeable, being either strong or weak.

A. First Conjugation.

125. 1. The **first** or **Bhū** class adds ा a to the last letter of the root, which, being accented, takes Guṇa of a final vowel (short or long) and of a short medial vowel followed by one consonant;—e.g. भू bhū, ‘be,’ forms the present stem भव bháv-a; बुध् budh, ‘know’: बोध bódh-a.

2. The **sixth** or **Tud** class adds an accented ा á to the root, which (being unaccented) has no Guṇa. Before this ा á final त्वं t̄ changes to त् ir. Thus तुद् tud, ‘strike’: तुद् tud-á: कृ k̄, ‘scatter’: किर kir-á.

3. The **fourth** or **Div** class adds य ya to the last letter of the root, which is accented (but the weak form in some cases assumed by the root points to the य ya having originally been accented);—e.g. नह् nah, ‘bind’: नाह् náh-ya; दिव् div, ‘play’: दीव् dív-ya (133 B).

4. The **tenth** or **Cur** class adds the suffix ाय áya, before which a final vowel takes Vṛddhi, but a short medial vowel followed by one consonant takes Guṇa;—e.g. चुर् cur, ‘steal’: चोर्य cor-áya. Short medial ा a followed by one consonant is in most cases lengthened;—e.g. काम् kam: कामय् kām-áya, ‘desire.’

B. Second Conjugation.

126. The strong forms are—

1. the singular present and imperfect active;
2. all first persons imperative **active and middle**;
3. the third person singular imperative active.

In these forms the vowel of the root or the affix, being accented, is strengthened; while in the weak forms it becomes short because the terminations are accented.

a. In the ninth class the accented form of the affix is ना ná, the unaccented नी ní or न् n; in the seventh they are respectively ना ná and न् n.

127. 1. The **second** or **Ad** class adds the terminations directly to the root, which in the strong forms takes Guṇa if possible (125, 1);—e.g. अद् ad, ‘eat’: sing. 1. अद्मि ád-mi, 2. अत्सि át-si, 3. अत्ति át-ti; इ i, ‘go’: एमि é-mi, एषि é-si, एति é-ti; लिह् lih, ‘lick’: लेहि léh-mi, लेषि lek-si (69 a), लेठि lé-dhi (69 b).

a. This and the seventh are the most difficult classes to conjugate, because terminations beginning with various consonants come into contact with the final consonants of roots, and consequently many rules of internal Sandhi have to be applied.

2. The **third** or **Hu** class adds the terminations directly to the reduplicated root, which in the strong forms takes Guṇa if possible;—e.g. जु hu, ‘sacrifice’: जुहोमि ju-hó-mi, ‘I sacrifice’; जुहमः ju-hu-máḥ, ‘we sacrifice’.

a. The intensives conjugated in the active (172) follow this class.

3. The **seventh** or **Rudh** class adds the terminations directly to the final consonant, before which ना ná is inserted in the strong, and न् n in the weak forms;—e.g. युज् yuj, ‘join’: युनज्जिम् yu-ná-j-mi; युञ्जमः yuñj-máḥ.

4. The **fifth** or **Su** class adds नु nu, which takes Guṇa in the strong forms, to the root;—e.g. सु su, ‘press out’: सुनोमि su-nó-mi; सुनुमः su-nu-máḥ.

5. The **eighth** or **Tan** class adds त् u, which takes Guṇa in the strong forms, to the root;—e.g. तन् tan, ‘stretch’: तनोमि tan-6-mi; तनुमः tan-u-máḥ.

a. All the (seven) verbs of this class end in न् n, except कर् kr, ‘do,’ which has an irregular present stem: करोमि kar-6-mi (134 E).

6. The **ninth** or **Kri** class adds to the root ना ná in the strong forms, but in the weak नी ní before consonants and न् n

before vowels;—e.g. क्री kṛī, 'buy': क्रीणामि kṛī-nā-mi; pl. I. क्रीणीमः kṛī-nī-máḥ, 3. क्रीणन्ति kṛī-n-ánti.

The Augment.

128. The imperfect, the aorist, and the conditional prefix to the root accented अ á as their augment, **which forms Vṛddhi with an initial vowel** (23);—e.g. बुध् budh, 'know': 3. sing. imperf. अबोधत् á-bodha-t; उन्द् und, 'wet': उन्ति u-ná-t-ti, 'he wets,' शीनत् śu-na-t, 'he wetted'; चू चू, 'go': चूचूति recháti, 'he goes,' आर्चैत् árcchat, 'he went.'

a. The augment is dropped in the imperf. and aorist (which are then used imperatively) after the prohibitive particle मा mā (*μή*): मा काष्टेत् or करोत् mā kārsit or karot, 'may he not do it.'

Reduplication.

129. Five verbal formations take reduplication in Sanskrit: the present stem of the third conjugational class, the perfect, one kind of aorist, the desiderative, and the intensive. Each of these five has certain peculiarities, which must be treated separately under the special rules of reduplication (130, 135, 149, 170, 173). Common to all are the following.

General Rules of Reduplication.

1. The first syllable of a root (i.e. that portion of it which ends with a vowel) is reduplicated;—e.g. बुध् budh: बुबुध् bu-budh.

2. Aspirated letters are represented by the corresponding unaspirated;—e.g. भिद् bhid, 'cut': बिभिद् bi-bhid; धू dhū, 'shake': दुधू du-dhū.

3. Gutturals are represented by the corresponding palatals, ह h by ज् j;—e.g. कम् kam, 'love': चकम् ca-kam; खन् khan, 'dig': चखन् ca-khan; गम् gam, 'go': जगम् ja-gam; हस् has, 'laugh': जहस् ja-has.

4. If the root begins with more than one consonant, the first only is reduplicated;—e.g. क्रुश् krus, ‘shout’: चुकुश् cu-kruś; चिप् kṣip, ‘throw’: चिचिप् ci-kṣip.

5. If a root begins with a sibilant followed by a hard consonant, the latter is reduplicated;—e.g. स्तु stu, ‘praise’: तुष्टु tu-ṣtu (67); स्था sthā, ‘stand’: तस्था ta-sthā; शृत् ścut, ‘drip’: चुशृत् cu-ścut; स्कन्द् skand, ‘leap’: चस्कन्द् ca-skand. But स्मृ smṛ, ‘remember’: सस्मृ sa-smṛ (m is soft).

6. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable;—e.g. गाह् gāh, ‘enter’: जगाह् ja-gāh; क्री krī, ‘buy’: चिक्री ci-krī; कूज् kūj, ‘hum’: चुकूज् cu-kūj.

7. If the radical (not final) vowel is ए e, it is represented by ई i; if ओ o or औ au, by उ u;—e.g. सेव् sev, ‘worship’: सिषेव् si-ṣev (67); ढौक् dhauk, ‘approach’: ढुढौक् duḍhauk.

8. Roots which, according to the native Sanskrit grammarians, end in ए e, ऐ ai, ओ o are more conveniently stated to end in आ ā, and are so treated in reduplication;—e.g. जे gai, ‘sing,’ 3. sing. perfect जगौ ja-gau (136, 4).

Special Rule of Reduplication for the Third Class.

130. चह् ṛ and चहृ ṝ are represented in reduplication by ई i;—भृ bhr, ‘bear’: बिभर्ति bī-bhar-ti; पृ pṛ, ‘fill’: पिपर्ति pī-par-ti.

Terminations.

131. The following table gives the terminations, which are on the whole the same for all verbs, of the present system. The chief difference is in the optative, which is characterized by ए e in the first, and या yā and ई ī in the second conjugation. It will prevent confusion to remember that the present indicative has the primary (-mi, -si, -ti, &c.), while the imperative (with some variations)

and the optative, as well as the imperfect, have the secondary terminations (-m, -s, -t, &c.). Of the other tenses, the future takes the primary, and the aorist, with the benedictive and the conditional, takes the secondary terminations; while the perfect takes in the active (with many variations) the secondary, and in the middle, the primary endings.

In order to understand clearly the difference between the two conjugations, the following points should be noted. **In the first or a-conjugation** (as in the a-declension), **the accent** is never on the terminations, but always **on** the same syllable of **the stem** (the root in the first and fourth, the affix in the sixth and tenth classes), which therefore remains unchanged. On the other hand, in the second conjugation (as in the declension of changeable stems) the accent falls on the strong stem, which is shortened in the weak forms by the shifting of the accent to the terminations. **In the second conjugation**, therefore, **the terminations are accented** except in the strong forms (126) of the present. The same would apply to the imperfect, were it without an augment (128).

PARASMAIPADA.

Present.	Imperfect.	Optative.		Imperative.
		1st conj.	2nd conj.	
1. मि mi ¹	अम् am ²	एयम् eyam ³	याम् yām	आनि āni
2. सि si	स् s	एस् es	यास् yās	—(1) हि hi ⁴ (2)
3. ति ti	त् t	एत् et	यात् yāt	तु tu
1. वस् vas ¹	व् va ¹	एव् eva	याव् yāva	आव् āva
2. थस् thas	तम् tam	एतम् etam	यातम् yātam	तम् tam
3. तस् tas	ताम् tām	एताम् etām	याताम् yātām	ताम् tām
1. मस् mas ¹	म् ma ¹	एम् ema	याम् yāma	आम् āma
2. था tha	त् ta	एता eta	याता yāta	त् ta
3. अन्ति anti ⁵	अन् an ⁶	एयुर् eyur	युर् yúr	अन्त् antu ⁵

ĀTMANE PADĀ.

Present.	Imperfect.	Optative.		Imperative.
1. ए e	ए इ e (1) i (2)	एय eya ³	ईय īyā	ऐ ai
2. से se	थास् thās	एथास् ethās	ईथास् īthās	स्व sva
3. ते te	त ta	एत eta	ईत ītā	ताम् tām
1. वहे vahē ¹	वहि vahi ¹	एवहि evahi	ईवहि īváhi	आवहै āvahai
2. एथे ethe (1)	एथाम् ethām (1)	एयाथाम् eyāthām	ईयाथाम् īyāthām	एथाम् ethām (1)
आथे āthe (2)	आथाम् āthām (2)			आथाम् āthām (2)
3. एते ete (1)	एताम् etām (1)	एयाताम् eyātām	ईयाताम् īyātām	एताम् etām (1)
आते āte (2)	आताम् ātām (2)			आताम् ātām (2)
1. महे mahe	महि mahi ¹	एमहि emahi	ईमहि īmáhi	आमहै āmahai
2. ध्वे dhve	ध्वम् dhvam	एध्वम् edhvam	ईध्वम् īdhvám	ध्वम् dhvam
3. अन्ते ante (1)	अन्त anta (1)	एरन् eran	ईरन् īrán	अन्ताम् antām (1)
अते āte (2)	अत ata (2)			अताम् ātām (2)

1. The final ा a of the first conjugation is lengthened before म m or व v;—e.g. भवामि bhāvā-mi, भवावः bhavā-vah.

2. Terminations beginning with vowels should be added in the first conjugation after dropping the final ए a;—e.g. अभवम् ā-bhav-am, भवेत् bháv-et.

3. The terminations of the first conjugation, given in the above table as beginning with ए e, really consist of the final ए a of the base + ई ī; but on practical grounds it is preferable to assume that they begin with ए e.

4. Verbs of the first conjugation take no termination in the 2. sing. imperat. Par. (being exactly parallel with the vocative singular of the a-declension). Those of the second take धि dhi (Gk. θι) after consonants, हि hi after vowels. But—

a. in the ninth class आन् āna takes the place of धि dhi;—
e.g. मथान् math-ānā¹ (but क्रीणीहि krī-nī-hi).

b. हि hi is dropped in the fifth and eighth classes, if the ए u is preceded by a single consonant;—e.g. सुनु su-nú (but आमुहि āp-nu-hí).

c. in the third class ऊ hu adds धि dhi (instead of हि hi) after a vowel: जुऽधि ju-hu-dhí.

5. Verbs of the third class and some other reduplicated present stems (cp. 134 A 4, B; 172) drop the ए n of the 3. plur. pres. indic. and imperat. Par. In the अत्म. the whole **second conjugation rejects** the ए n of the 3. plur. pres. impf. impv.

6. Verbs of the third class and some other reduplicated stems (cp. 134 A 4, B; 172) take ऊ ur instead of आ an in the 3. plur. impf. Par. Those of the second class which end in आ ā, as well as विद् vid, ‘know,’ and द्विष् dvis, ‘hate,’ may do so. Before this suffix a final आ ā is dropped, while ई ī, ए u, ऊ r are

¹ The origin of this peculiar imperative ending is uncertain. It perhaps stands for -nā-nā: ā being the reduced form (=long nasal sonant) of the class suffix -nā, and na the ending which is found in the Vedic 2. pl. impv.;—e.g. i-ta-na.

gulated;—e. g. भी bhi, 'fear': अभिभयः á-bi-bhay-uh; अजुहवः á-ju-hav-uh; अयान् á-yā-n or अयः á-y-uh. That the final of this ending (which also appears in the 3. plur. optative and the 3. plur. perf. active) is etymologically र् r, and not स् s, is proved by the corresponding forms in the Avesta.

Paradigms.

132. As the four classes of the first conjugation are inflected exactly alike, one paradigm will suffice for them. The same applies to the fifth and eighth classes. In the second class द्विष् dvis has been used for the paradigm, because it illustrates better than अद् ad both the rules of internal Sandhi and the difference between strong and weak forms.

FIRST CONJUGATION.

First Class : ख् bhū, 'be' : Present stem भव bháv-a.

PARSMAPIADA.

Present.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
१. भवामि bhávā-ni	भवादः bhávā-vah̄	भवामः bhávā-mah̄	भवेहै bhávē-vah̄e	भवामहै bhávā-mahē	भवामहै bhávā-mahē
२. भवासि bháva-si	भवथः bháva-thah̄	भवथ bháva-tha	भवसे bháva-se	भवेथे bhávē-ethē	भवसे bhávā-dhve
३. भवति bháva-ti	भवतः bháva-tah̄	भवति bháv-anti	भवते bháva-te	भवते bháv-ete	भवते bháv-ante

Imperfect.

१. अभवत् á-bhav-əm	अभवाव á-bhavā-vah̄	अभवाम á-bhavā-ma	अभवेहि á-bhavē-vah̄i	अभवामहि á-bhavā-mahi	
२. अभवः á-bhava-h̄	अभवतम् á-bhava-tam	अभवता á-bhava-ta	अभवथा á-bhava-thah̄	अभवथाम् á-bhava-thām	अभवथम् á-bhava-dhvatam
३. अभवत् á-bhava-t	अभवताम् á-bhava-tām	अभवता á-bhava-ta	अभवत á-bhava-ta	अभवताम् á-bhava-tām	अभवतम् á-bhav-a-ta

Imperative.

भवानि bháv-āni	भवाव् bháv-āva	भवास् bháv-āsma	भवै bháv-ai	भवावहि bháv-āvahai
भव bháva	भवतम् bháva-tam	भवत् bháva-ta	भवत्स् bháva-sva	भवेयम् bháv-ethām
भवतु bháva-tu		भवत् bháva-tu		भवेताम् bháv-ethām
				भवानाम् bháv-antām

Optative.

भवेयम् bháv-e-yam	भवेत् bháv-eta	भवेय bháv-eyā	भवेवहि bháv-evahai
भवेः bháv-eh		भवेषाः bháv-ethāḥ	भवेयाथाम् bháv-eyāthām
भवेत् bháv-et		भवेयः bháv-eyuḥ	भवेयाताम् bháv-eyātām
			भवेरन् bháv-eran

SECOND CONJUGATION.

Second Class: द्विष् dvīṣ, 'hate'; Present stem द्विष् dvēṣ, द्विष् dvīṣ.

PARASMAIPADA.

Present.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
द्विष्मि dvēṣ-mi	द्विष्वाली dvīṣ-vālī	द्विष्माली dvīṣ-mālī	द्विष्मि dvīṣ-mi	द्विष्वाले dvīṣ-vālē	द्विष्माले dvīṣ-mālē
द्विष्च dvīṣ-č	द्विष्ट dvīṣ-tā	द्विष्ताह dvīṣ-tāh	द्विष्च dvīṣ-č	द्विष्ट dvīṣ-tā	द्विष्टाहे dvīṣ-tāhē
द्वेष्टि dvīṣ-ti (64)	द्वेष्टि dvīṣ-ti	द्वेष्टनि dvīṣ-tāni	द्विष्टि dvīṣ-ti	द्विष्टते dvīṣ-tātē	द्विष्टते dvīṣ-tātē

Imperfect.

1. अद्विषम् á-dvēṣ-am	अद्विष्वा á-dvīṣ-va	अद्विष्मा á-dvīṣ-ma	अद्विष्वाली á-dvīṣ-vālī	अद्विष्माली á-dvīṣ-mālī	अद्विष्माहि á-dvīṣ-mahi
2. अद्वेष्ट á-dvēt (28)	अद्विष्टम् á-dvīṣ-tām	अद्विष्टा á-dvīṣ-tā	अद्विष्टाह á-dvīṣ-tāh	अद्विष्टाहम् á-dvīṣ-tāhām	अद्विष्टाहम् á-dvīṣ-tāhām
3. अद्वेष्ट á-dvēt (28)	अद्विष्टम् á-dvīṣ-tām	अद्विष्टा á-dvīṣ-tā	अद्विष्टान् á-dvīṣ-tān	अद्विष्टान् á-dvīṣ-tān	अद्विष्टात á-dvīṣ-tātē

Imperative.

1.	द्विषात् dvēṣ-āñi (65)	द्विषाव् dvēṣ-āva	द्वेषि dvēṣ-i	द्वेषावहि dvēṣ-āvahai	द्वेषामहि dvēṣ-āmahai
2.	द्विष्टि dvīṣṭi-ñhi (64)	द्विष्टम् dvīṣṭam	द्विष्ट dvīṣṭa	द्विष्टत्वा॑ dvīṣṭatvā (64 a)	द्विष्टत्वम् dvīṣṭatvam
3.	द्वेषु dvēṣ-ñu	द्विष्टात् dvīṣṭāt	द्विष्टात् dvīṣṭāt	द्विष्टाताम् dvīṣṭātam	द्विष्टाताम् dvīṣṭātam

Optative.

1.	द्विषाव् dvēṣ-āva	द्विषीय dvīṣīyā	द्विषीवहि dvīṣīvahai	द्विषीमहि dvīṣīmahai
2.	द्विषा॒ dvīṣā	द्विषात् dvīṣāt	द्विषीथा॑ dvīṣīthā	द्विषीथम् dvīṣītham
3.	द्विषात् dvīṣāt	द्विषुः dvīṣu	द्विषीत dvīṣīt	द्विषीताम् dvīṣītam

Third Class: त्रु hu, 'sacrifice': Present stem त्रुहो ju-hó, त्रुः ju-hu.

PARASMAIPADA.		Present.		ĀTMANEPADĀ.	
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. त्रुहोमि juhō-mi	त्रुःवः juhu-vāḥ	त्रुःमः juhu-māḥ	त्रुःवै juhv-e	त्रुःवै juhu-vāḥe	त्रुःमहे juhu-māḥe
2. त्रुहोषि juhō-si	त्रुःथः juhu-thāḥ	त्रुःथः juhu-thā	त्रुःषि juhv-sé	त्रुःषि juhv-āṭhe	त्रुःषि juhu-dhvé
3. त्रुहोति juhō-ti	त्रुःतः juhu-tāḥ	त्रुःतः juhu-tā	त्रुःतै juhv-āṭe	त्रुःतै juhu-té	त्रुःतै juhv-āṭe

Imperfect.	
1. अत्रुहृष्म ā-juhav-am	अत्रुहृष्म ā-juhu-va
2. अत्रुहोः ā-juhō-ḥ	अत्रुहृतम् ā-juhu-tam
3. अत्रुहोत ā-juhō-t	अत्रुहृतम् ā-juhu-tam

अत्रुहृष्म	
1.	अत्रुहृष्म ā-juhav-am
2.	अत्रुहृतम् ā-juhu-tam
3.	अत्रुहृतम् ā-juhu-tam

अत्रुहृतम्	
1.	अत्रुहृतम् ā-juhu-tam
2.	अत्रुहृतम् ā-juhu-tam
3.	अत्रुहृतम् ā-juhu-tam

Imperative.

	जुहवानि	जुहवाव	जुहवाम्	जुहवे	जुहवावै	जुहवामै
1.	juhbáv-āni	juhbáv-āva	juhbáv-āma	juhbáv-āi	juhbáv-āvahai	juhbáv-āmahaī
2.	जुहविधि	जुहतम्	जुहत्	जुहव्य	जुहव्याम्	जुहव्यम्
	juhu-dhí	juhu-tám	juhu-tá	juhu-svá	juhu-āthām	juhu-dhvám
3.	जुहोत्		जुहताम्	जुहत्	जुहताम्	जुहताम्
	juhbó-tu		juhu-tám	juhu-tá	juhu-tám	juhv-astám

Optative.

	जुहवाव	जुहव्याम्	जुहवेष्ट	जुहवीष्टहि	जुहवीष्टहि
1.	juhu-yáva	juhu-yáma	juhu-yá	juhbv-īváhi	juhbv-īmáhi
2.	जुहयाः	जुहयात्	जुहयात्	जुहयाः	जुहयाः
	juhu-yáḥ	juhu-yátam	juhu-yáta	juhbv-ībháḥ	juhbv-īdhvám
3.	जुहयात्	जुहयाताम्	जुहयुः	जुहयोत	जुहयोर्
	juhu-yáṭat	juhu-yátam	juhu-yúḥ	juhbv-ītā	juhbv-īráṇ

Fifth Class: शु su, 'press out': Present stem शुने suno-, शुण् su-.

PARASMAIPADA.

Present.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. शुनोमि sunó-mi	शुनवः sunu-váḥ	शुनमः sunu-náṁḥ	शुन्वते sunv-é	शुणवहे sunu-váhe	शुनमहे sunu-máhe	शुनमहे sunu-máhe
2. शुनोषि sunó-si	शुनवयः sunu-tháḥ	शुनम् sunu-thá	शुन्वते sunu-śe	शुन्वाये sunv-āt̄he	शुन्वते sunu-dhvé	शुन्वते sunu-dhvé
3. शुनोति sunó-ti	शुनवतः sunu-táḥ	शुनवति sunv-áñi	शुन्वते sunu-té	शुन्वते sunv-áte	शुन्वते sunv-áte	शुन्वते sunv-áte

Imperfect.

1. शुनवति á-sunu-vati	शुनवति á-sunu-vati	शुनवहि á-sunu-vahi
2. शुनवत्या á-sunu-vatiḥ	शुनवत्या: á-sunu-vatiḥ	शुनवाया á-sunu-váyā
3. शुनवत्तम् á-sunu-vatam	शुनवत्तम् á-sunu-tam	शुनवत्तम् á-sunu-tam
4. शुनवत्ताम् á-sunu-vatām	शुनवत्ताम् á-sunu-tām	शुनवत्ताम् á-sunu-tām

1. शुनवत्तम् á-sunu-vatam	शुनवत्तम् á-sunu-vatam
2. शुनवत्ती á-sunu-vatī	शुनवत्ती á-sunu-vatī
3. शुनवत्तत् á-sunu-vatāt	शुनवत्तत् á-sunu-vatāt

Imperative.

		सुनवावै		सुनवावहि	
1.	सुनवानि sunáv-āni	सुनवाव sunáv-āva	सुनवाम् sunáv-āma	सुनवै sunáv-ai	सुनवावहै sunáv-āvhai
2.	सुनु sunú	सुनुत् sunu-táṁ	सुनुत् sunu-táṁ	सुनुष्व sunu-ṣvá	सुनुष्वम् sunu-ṣhvám
3.	सुनोतु sunó-tu				
		सुनवीवै		सुनवीवहि	
1.	सुनुयाम् sunu-yáṁ	सुनुयाव sunu-yáva	सुनुयामा sunu-yáma	सुनुयावै sunu-yávai	सुनवीवहि sunv-īmáhi
2.	सुनुया: sunu-yáḥ	सुनुयात् sunu-yátaṁ	सुनुयात् sunu-yátaṁ	सुनुयाथा: sunv-īyáthā	सुनवीवहै sunv-īdhvám
3.	सुनुयात् sunu-yátaṁ			सुनुयोत् sunu-yóta	सुनवीरन् sunv-īránaṁ

Optative.

		सुन्वयाम्		सुन्वयात्	
1.	सुनुयाम् sunu-yáṁ	सुनुयाव sunu-yáva	सुनुयामा sunu-yáma	सुन्वयाप्ता: sunv-īyáthā	सुन्वयात्ता: sunv-ītthā
2.	सुनुया: sunu-yáḥ	सुनुयात् sunu-yátaṁ	सुनुयात् sunu-yátaṁ	सुन्वयात् sunv-īyáta	सुन्वयात् sunv-īyáthā
3.	सुनुयात् sunu-yátaṁ				

Seventh Class: रुध् ruudh, 'obstruct' : Present stem रुण्ड् ru-ná-dh, रुन्ध् ru-n-dh.

PARASMAIPADA.

Present.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	रुण्डिम् ru-ná-dh-mi (65)	रुण्डः-वाहि rundh-váhi	रुण्डः rundh-máḥ	रुण्डेति rundh-é	रुण्डते rundh-váhe	रुण्डमहि rundh-máḥe
2.	रुण्डित् ru-ná-dh-si (62 b)	रुण्डः rundh-áñhī (62 b)	रुण्डः-धात् rundh-dhá	रुण्डेति rundh-é	रुण्डते rundh-áthe	रुण्डते rundh-dhvé
3.	रुण्डिति ru-ná-dh-i (62 b)	रुण्डः-धात् rundh-áñhī	रुण्डः-धाति rundh-ánti	रुण्डेति rundh-é	रुण्डते rundh-áte	रुण्डते rundh-áte

Imperfect.

1.	रुण्डितम् á-rú-na-dh-am	रुण्डम् á-rundh-va	रुण्डितम् á-rundh-va	रुण्डितम् á-rundh-va	रुण्डितम् á-rundh-va	रुण्डितम् á-rundh-mahi
2.	रुण्डित् á-rú-na-t (27, 28)	रुण्डः-धातम् á-rundh-dham	रुण्डः-धाता á-rundh-dhāḥ	रुण्डितम् á-rundh-áñhī	रुण्डितम् á-rundh-áñhī	रुण्डितम् á-rundh-máḥam
3.	रुण्डित् á-rú-na-t (27, 28)	रुण्डः-धान् á-rundh-dhān	रुण्डः-धान् á-rundh-an	रुण्डितम् á-rundh-áñhī	रुण्डितम् á-rundh-áñhī	रुण्डितम् á-rundh-áta

ĀTMANEPADĀ.

	SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1.	रुण्डमहि rundh-máḥe	रुण्डः-वाहि rundh-váhi	रुण्डः-वाही rundh-váhe	रुण्डमहि rundh-máḥe	रुण्डमहि rundh-máḥe	रुण्डमहि rundh-máḥe
2.	रुण्डते rundh-dhvé	रुण्डः-धाते rundh-áte	रुण्डते rundh-dhvé	रुण्डते rundh-dhvé	रुण्डते rundh-dhvé	रुण्डते rundh-dhvé
3.	रुण्डते rundh-áte	रुण्डः-धाते rundh-áte	रुण्डते rundh-áte	रुण्डते rundh-áte	रुण्डते rundh-áte	रुण्डते rundh-áte

Imperative.

1.	रुणधानि ru-ná-dh-áni	रुणधाव ru-ná-dh-áva	रुणधाम ru-ná-dh-áma	रुणधी ru-ná-dh-ai	रुणधावहि ru-ná-dh-ávahai	रुणधानहि ru-ná-dh-ánmahai
2.	रुन्धि rundh-dhí (62)	रुन्धम् rundh-dhám	रुन्ध rundh-dhá	रुन्धस्त rundh-svá	रुन्धाथार् rundh-áthám	रुन्धम् rundh-dhvám
3.	रुन्धु ru-ná-d-dhu (62 b)	रुन्धाम् rundh-dhám	रुन्धतु rundh-átu	रुन्धाम् rundh-dhám	रुन्धाताम् rundh-átám	रुन्धताम् rundh-átám

Optative.

1.	रुन्धाम् rundh-áyám	रुन्धाम rundh-áyama	रुन्धीय rundh-íyá	रुन्धीवहि rundh-ívahai	रुन्धीमहि rundh-ímáhi
2.	रुन्धा: rundh-ýáḥ	रुन्धात् rundh-ýátam	रुन्धीथा: rundh-ítháḥ	रुन्धीयाथाम् rundh-íyáthám	रुन्धीम्याथ rundh-ímáyáth
3.	रुन्धात् rundh-ýát	रुन्धुः rundh-ýúḥ	रुन्धीत rundh-írá	रुन्धीयाताम् rundh-íyátám	रुन्धीरेण rundh-íráñ

Ninth Class: की खि, 'buy'. Present stem कीषा kri-ṇī, कीषो kri-ṇī, कीख् kri-ṇī.

ĀTMANEPADĀ.

Present.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
कीषामि kri-ṇā-mi	कीषीयः kri-ṇī-vāḥ	कीषीमः kri-ṇī-māḥ	कीषीष्वै kri-ṇī-ṣvē	कीषीष्वै kri-ṇī-vāḥe	कीषीष्वै kri-ṇī-māḥe
कीषात्ति kri-ṇā-si	कीषीयः kri-ṇī-thāḥ	कीषीयः kri-ṇī-thā	कीषीष्वै kri-ṇī-ṣvē	कीषीष्वै kri-ṇī-āt̄he	कीषीष्वै kri-ṇī-dhvē
कीषात् kri-ṇā-ti		कीषात्ति kri-ṇī-ṭāti	कीषीष्वै kri-ṇī-ṭē	कीषीष्वै kri-ṇī-āt̄e	कीषीष्वै kri-ṇī-āt̄o

Imperfect.

अकीषीय ā-kri-ṇī-ya	अकीषीम ā-kri-ṇī-ma	अकीषीष्वै ā-kri-ṇī-ṣvē	अकीषीयहि ā-kri-ṇī-yahi	अकीषीयहि ā-kri-ṇī-mahi
अकीषीतम् ā-kri-ṇī-tam	अकीषीत ā-kri-ṇī-ta	अकीषीता: ā-kri-ṇī-thāḥ	अकीषीयातम् ā-kri-ṇī-āthām	अकीषीयन् ā-kri-ṇī-dhvam
अकीषीत् ā-kri-ṇā-t		अकीषीत् ā-kri-ṇī-ta	अकीषीतातम् ā-kri-ṇī-ātām	अकीषीत ā-kri-ṇī-ātām

Imperative.

1.	क्रीणाति kri-ṇ-áni	क्रीणाव kri-ṇá-va	क्रीणाम् kri-ṇá-ma	क्रीणी kri-ṇ-áí	क्रीणावहि kri-ṇá-vahai	क्रीणामहि kri-ṇá-mahai
2.	क्रीणीहि kri-ṇ-íhi	क्रीणीतम् kri-ṇ-í-tam	क्रीणीत kri-ṇ-í-tá	क्रीणीष्व kri-ṇ-í-svá	क्रीणावान् kri-ṇ-í-áthám	क्रीणीष्वन् kri-ṇ-í-dhvám
3.	क्रीणात् kri-ṇá-tu	क्रीणीताम् kri-ṇ-í-tám	क्रीणॄ kri-ṇ-ántu	क्रीणीताम् kri-ṇ-í-tám	क्रीणाताम् kri-ṇ-í-tátm	क्रीणीताम् kri-ṇ-í-tátm

Optative.

1.	क्रीणीयात् kri-ṇ-í-yám	क्रीणीयाव kri-ṇ-í-yava	क्रीणीयामा kri-ṇ-í-yáma	क्रीणीय kri-ṇ-í-yá	क्रीणीवहि kri-ṇ-í-vahí	क्रीणीमहि kri-ṇ-í-mahí
2.	क्रीणीयः kri-ṇ-í-yáḥ	क्रीणीयातम् kri-ṇ-í-yátam	क्रीणीयात kri-ṇ-í-yátá	क्रीणीयाः kri-ṇ-í-yáḥ	क्रीणीयावान् kri-ṇ-í-yáthám	क्रीणीष्वन् kri-ṇ-í-dhvám
3.	क्रीणीयात् kri-ṇ-í-yát	क्रीणीयाताम् kri-ṇ-í-yátám	क्रीणीयुः kri-ṇ-í-yúḥ	क्रीणीत kri-ṇ-í-tá	क्रीणीयाताम् kri-ṇ-í-yátm	क्रीणीत kri-ṇ-í-tátm

Irregularities of the Present Stem.

First Conjugation.

133. A. First or Bhū Class. 1. क्रम् kram, 'step,' आ-चम् ā-cam, 'sip,' गुह् guh, 'conceal,' श्विव् śhiv, 'spit,' lengthen their vowel:—क्राम् krám-a, आचाम् ā-cá-m-a, गृह् gúh-a, श्वीव् śhív-a.—मृज् mrj, 'cleanse,' takes Vṛddhi: मार्ज् márj-a.—सद् sad, 'sink,' substitutes ई ī for आ a: सीद् síd-a (for si-s[ā]da: Lat. sīdo).

2. गम् gam, 'go,' and यम् yam, 'restrain,' form the present stem with छ् cha (Gk. σκ): गच्छ् gá-ccha, यच्छ् yá-ccha (see below, C 2).

3. घ्रा ghrā, 'smell,' पा pā, 'drink,' स्था sthā, 'stand,' reduplicate with ई ī: जिघ्रा jí-ghra, पिब् pí-ba (Lat. bi-bo), तिष्ठा tí-sthā (Gk. ι-στη-μι, Lat. sisto). These verbs originally belonged to the third (reduplicating) class (cp. सद् sad above, A 1).

4. दंश् dāmś, 'bite,' मन्थ् manth, 'churn,' सञ्ज् sañj, 'adhere,' drop the nasal:—दश् dás-a, मथ् māth-a, सञ् sáj-a.

5. दृश् dr̥ś, 'see,' धमा dhmā, 'blow,' ज्ञाना mnā, 'study,' substitute पश् pás-ya, धम् dhám-a, मन् mán-a.

B. Fourth or Div Class. 1. तम् tam, 'languish,' भ्रम् bhram, 'roam,' शम् śam, 'cease,' अस्रम् śram, 'be weary,' मद् mad, 'rejoice,' दिव् div, 'play,' lengthen their vowel:—ताम्य tám-ya, माद्य mād-ya, दीव्या dívyā, &c.

2. खंश् bhramé, 'fall,' drops its nasal: खर्ष् bhrás-ya.—व्यध् vyadh, 'pierce,' takes Samprasāraṇa: विध् vídh-ya.—जन् jan, 'be born,' substitutes जा jā: जाय já-ya (cp. 154 a, 1).

C. Sixth or Tud Class. 1. कृत् kṛt, 'cut,' मुच् muc, 'loosen,' लुप् lup, 'break,' लिप् lip, 'paint,' विद् vid, 'find,' सिच् sic, 'sprinkle,' insert a nasal:—कृत्ता kṛnt-á, मुच्चा muñc-á, लुप्पा lump-á, लिम्पा limp-á, विन्द् vind-á, सिंच् siñc-á.

2. इष् iṣ, 'wish,' substitutes इ ch for ई s, and इर् iṛ, 'go,' adds इ ch :—इच्छा i-echā, इरच्छा iṛ-echā (cp. A 2).

3. प्रछ् prach, 'ask,' भर्ज् bhrāj, 'fry,' व्रश् vrāśc, 'cut,' take Samprasāraṇa :—पृच्छ prech-á, भुर्ज bhrjj-á, वृश्च vrśc-á.

Second Conjugation.

134. A. Second or Ad Class.

1. The root is irregularly **strengthened** in the following verbs :—

a. यु yu, 'join,' and all other roots ending in उ u, take Vṛddhi instead of Guṇa in the strong forms before terminations beginning with consonants :—यौमि yaú-mi, but अयवम् á-yav-am.

b. मृत् mr̥j, 'cleanse,' takes Vṛddhi instead of Guṇa : 3. sing. मार्ति mārṣ-ti (cp. 63), 3. pl. मृतन्ति mr̥j-ánti.

c. शी sí, 'lie down,' Ātm., takes Guṇa throughout its weak forms, besides inserting ई r before the terminations in the 3. plur. pres., impv., impf. :—3. sg. शेते éś-te (Gk. κεῖ-ται), 3. pl. शेरते sé-r-ate, शेरताम् sé-r-atām, शेरत उ-से-र-ata.

2. The root is irregularly **weakened** in the following verbs :—

a. वश् vás, 'desire,' takes Samprasāraṇa in the weak forms : 3. sg. वष्टि vás-ti (63 b), 3. pl. उशन्ति us-ánti.

b. अस् as, 'be,' drops its initial अ a in the optative and all the weak forms of the pres. and imperative ;—e.g. 3. sg. opt. स्यात् s-yát; 3. pl. pres. सन्ति s-ánti (sunt). The 2. sing. impv. is एधि e-dhí (for az-dhí, Avestic záli). In the imperfect it inserts ई ī before the endings of the 2. 3. sing. : आसीः ás-īh, आसीत् ás-i-t.

c. हन् han, 'kill,' Par., drops its अ n before त t and अ th in the weak forms : 3. sg. हन्ति hán-ti, but 2. pl. हथ ha-thá. In the 3. pl. pres., impv., impf. the radical अ a is dropped and the इ h becomes घ gh : घन्ति ghn-ánti, घन्तु ghn-ántu, घन्त ा-ghn-an. The 2. sg. impv. is अहि ja-hí (for झहि jha-hí, with palatalized initial, instead of घहि gha-hí).

3. A vowel or semivowel is irregularly inserted in the following verbs:—

a. अ॒न् an, 'breathe,' अ॒जक्ष् jaks, 'eat,' अ॒रु॒ rud, 'weep,' अ॒स् svas, 'breathe,' अ॒स्प् svap, 'sleep,' insert ई॒ i before terminations beginning with consonants except अ॒य् y; but ई॒ i or अ॒ a before the स् s and त् t of the 2. 3. sg. impf. Par.;—e. g. रोदि॒मि ród-i-mi, but अ॒रु॒अंति॒ rud-ānti, अ॒रु॒याम् rud-yām; impf. 3. sg. अ॒रोदी॒त् á-rod-i-t or अ॒रोद॒त् á-rod-a-t.

b. ई॒रु॒ id, 'praise,' and ई॒रु॒ इ॒स् is, 'rule,' both अ॒त्म., insert ई॒ i before terminations beginning with स् s and ध् dh (i. e. 2. sg. pl. pres. and impv.):—ई॒शि॒ष्टे॒ is-i-se, ई॒शि॒ष्टे॒ is-i-dhve; ई॒शि॒ष्ट्वा॒ is-i-sva, ई॒शि॒ष्ट्वम्॒ is-i-dhvam.

c. ब्रू॒ brū, 'speak,' inserts ई॒ i in the strong forms before terminations beginning with consonants:—ब्रवी॒मि॒ bráv-i-mi (but ब्रू॒मः brū-máḥ), ब्रवी॒त्॒ á-brav-i-t.

d. ई॒ i preceded by अ॒धि॒ adhi, 'read' (अ॒त्म. only), resolves ई॒ i in the pres. and ऐ॒ ai (augm. a+i) in the impf. before vowels into ई॒य् iy and ऐ॒य् aiy:—pres. sg. 1. अ॒धी॒ये॒ adhī-y-é, 2. अ॒धी॒ये॒ adhī-sé; impf. sg. 1. अ॒धी॒यि॒ adhy-ái-y-i, 2. अ॒धी॒या॒ adhy-ái-thāḥ.

4. The reduplicated verbs अ॒कास् ca-kās, 'shine,' अ॒जा॒ ja-ks (for ja-gh[ə]s, from ghas), 'eat,' जा॒गृ॒ jā-gr, 'wake' (intensive of गृ॒ gr), दरिद्रा॒ dari-drā (intensive of द्रा॒ drā, 'run'), 'be poor,' though accounted verbs of the second class, follow those of the third in taking अ॒ति॒ ati and अ॒तु॒ atu in the 3. pl. pres. and impv., and अ॒उ॒ ur for अ॒न् an in the 3. pl. impf.:—3. sg. दरिद्राति॒ dari-drā-ti, 3. pl. दरिद्रति॒ dari-dr-ati; 3. pl. impf. अ॒जासु॒ á-jaks-uḥ.

a. शास् sās, 'rule,' follows the same analogy; it also takes शि॒ष्ट् sis as its weak stem before consonants:—3. sg. शास्ति॒ sās-ti, du. शि॒ष्टः॒ sis-tāḥ, pl. शासति॒ sās-ati.

B. Third or Hu Class. 1. दा dā, 'give,' and धा dhā, 'place,' use दद् dad and दध् dadh as their stems in the weak forms. दध् dadh (against 62 b) becomes धत् dhat before त् t and थ् th: दधामि da-dhā-mi, but du. 1. दध्यः dadh-váh, 2. धत्यः dhat-tháh. The 2. sg. impv. Par. is देहि de-hf (for da-z-dhf) and धेहि dhe-hf (for dha-z-dhf).

2. मा mā, 'measure,' and हा hā, 'depart,' both Ātm., have मिमी mi-mī and जिही ji-hī as their present stems, dropping the ई i before vowels:—pres. sg. 1. जिहे jih-e, 2. जिहीषे jihī-ṣe, pl. 3. जिहते jih-ate; . impf. sg. 1. अजिहि á-jih-i, 2. अजिहीथा: á-jihī-thāh, pl. 3. अजिहत् á-jih-ata.

3. हा hā, 'abandon,' Par., has जही jahī in the weak forms, dropping ई i before vowels and य् y:—3. sg. जहाति jahā-ti, but du. जहीतः jahī-tah, pl. जहति jah-ati; impv. 2. sg. जहीहि jahī-hi; opt. 1. sg. जहाम् jah-yām.

C. Fifth or Su Class. 1. Roots ending in vowels may drop the उ u before व् v or म् m:—सुनोमि su-nó-mi, but सुन्यः sun-váh or सुनुवः su-nu-váh.

2. Roots ending in consonants change उ u to उव् uv before vowels:—शकुवन्ति śak-nuv-ánti.

3. श्रु śru, 'hear,' and धु dhū, 'shake,' form the present stems शृणु śr-ṇu and धृणु dhū-ṇu.

D. Seventh or Budh Class. अभ्न् añj, 'anoint,' भञ्ज् bhañj, 'break,' हिंस् hims, 'injure,' drop their nasal before inserting न na:—अनञ्जिम् a-ná-j-mi, भनञ्जिम् bha-ná-j-mi, हिनञ्जिम् hi-na-s-mi.

E. Eighth or Tan Class. कृ kr, 'do,' takes करो kar-ō as its strong stem, and as its weak कुर् kur-u, the उ u of which must be dropped before म् m, य् y, व् v:—करोमि karō-mi, कुरुयः kuru-tháh; but कुर्वः kur-váh, कुर्मः kur-máh; कुर्याम् kur-yām. Other verbs of this class may drop the उ u before व् v and म् m

as in the fifth. When compounded with the prepositions परि pari and सम् sam, the verb कृ kṛ has an initial सः sः परिश्कृतं pári-skṛta, 'adorned,' संस्कृतं sām̄-skṛta, 'put together.' This सः s is not original.

P. Ninth or Kṛī Class. 1. धू dhū, 'shake,' पू pū, 'purify,' लु lū, 'cut,' shorten their vowel:—धुनामि dhu-ná-mi, पुनामि pu-ná-mi, लुनामि lu-ná-mi.

2. ज्ञा jñā, 'know,' and ग्रह् grah, 'seize,' are shortened to जा jā and गृह् gr̄h:—जानामि jā-ná-mi; गृह्णामि gr̄h-ná-mi (65).

3. बन्ध् bandh, 'bind,' and मन्थ् manth, 'churn,' drop the nasal:—बध्नामि badh-ná-mi, मथ्नामि math-ná-mi.

The Perfect Tense.

135. This tense is formed either by reduplication or periphrastically. Roots follow the former method, derivative verbs (chiefly causatives) the latter. There are also four roots with a prosodically long initial vowel (140 a, 1) which take the periphrastic perfect.

Special Rules of Reduplication.

1. चक् r, चक् r, ल् l are represented by च्च a in the reduplicative syllable:—e.g. चक् kṛ, 'do': चक्कार् ca-kñr-a; त् t̄, 'cross': ततार् ta-tār-a; कृप् klp, 'be able': चक्कुपे ca-klp-é.

2. Initial आ a or आā becomes आā:—e.g. आद् ad, 'eat': आाद् ád-a; आप् ap, 'obtain': आाप् áp-a (cp. 140 a, 1).

3. Roots beginning with इ i contract इ i + इ i to ई ī; but if the radical इ i takes Guṇa or Vṛddhi, य् y is inserted between the reduplicative syllable and the root:—e.g. इष् is, 'desire,' 3. pl. ई॒युः īś-uh (for i-iṣ-uh), but 1. sg. ई॒येष् i-y-ēs-a.

4. Roots beginning with उ u or व् va, and liable to Samprasāraṇa (cp. 137, 2c), reduplicate with ई ī and ऊ u:—

यज् yaj, 'sacrifice': **स्याज्** i-yáj-a; **वच्** vac, 'speak': **उवाच्** u-váe-a.

136. The singular perfect active is strong, like the singular active present and imperfect, the root being accented; the remaining forms are weak, the terminations being accented. The endings are the following:—

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
१. अ a	(इ) व (i)-vá	(इ) म (i)má
२. (इ) अ (i)-tha	अथुर् á-thur ¹	अ a
३. अ a	अतुर् á-tur ¹	उर् úr (131, 6)

ĀTMANE PADĀ.

१. ए é	(इ) वहे (i)-váhe	(इ) महे (i)-máhe
२. (इ) ए (i)-sé	आथे áthe	(इ) ध्वे (i)-dhvé
३. ए é	आते áte	उर् i-ré

a. The terminations with initial consonant are added with the **connecting vowel इ i²** except in the eight verbs: द्रु, 'run,' स्रु śru, 'hear,' स्तु stu, 'praise,' स्रु srū, 'flow,' क्रु krū, 'do,' भ्रु bhṛū, 'bear,' व्रु vrū, 'choose,' ग्रु sr̥, 'go,' **where it must be omitted.** The 3. pl. Ātm. retains the इ i even in these verbs. In 2. sg. Par. it is omitted by many other verbs also, and is optional in verbs ending in आ ā, as well as in most of those ending in इ i, ई ī, उ u.

¹ In these two dual forms उर् ur has been borrowed from the 3. pl., the two endings थुर् thur and तुर् tur corresponding to the 2. 3. du. pres. थस् thas and तस् tas.

² This इ i was in origin probably the reduced form of the final आ ā of roots like दा dā, 'give,' and became the starting-point of इ i as a connecting vowel in other verbs.

The Strong Stem.

1. Short vowels followed by a single consonant take Guṇa throughout the singular;—e. g. इ॒श् is, 'wish': इ॒येष् i-y-éṣ; बुध् budh, 'wake': बुदोध् bu-bódhī; but जीव् jīv, 'live': जिजीव् ji-jīv.

2. Final vowels take Vṛddhi or Guṇa in the first person singular, Guṇa in the second, Vṛddhi only in the third;—e. g. इ॒ i, 'go': 1. इ॒या॒य् i-y-áy-a or इ॒य॒य् i-y-áy-a; 2. इ॒येष् i-y-é-tha; 3. इ॒या॒य् i-y-áy-a; क॒र् kr, 'do': 1. चकार् ca-kár-a or चकर् ca-kár-a: 2. चकर्थ् ca-kár-tha; 3. चकार् ca-kár-a.

3. Medial अ a followed by a single consonant takes Vṛddhi in sg. 3. and optionally in 1.;—e.g. हन् han, 'kill': 1. जघान् jaghán-a or जघन् jaghán-a, 3. जघान् jaghán-a.

4. Roots ending in आ ā (or diphthongs: 129, 8) take औ au in 1. 3. sg., and may retain आ ā before थ tha in 2. sg. (cp. 136 a);—e. g. धा dhā, 'place': 1. 3. दधी da-dháu. 2. दधाथ् dadhá-tha or दधिथ् dadh-i-thá.

But छा hvā or ह्वे hve, 'call,' is treated as हु॒ hū:—3. sg. जुहाव् ju-hāv-a (cp. 154 a, 3).

The Weak Stem.

137.⁴ 1. In roots containing the vowels ि, ि॑, रि, the radical syllable remains **unchanged**, except by Sandhi;—e. g. बुध् budh: बुबुधिम् bu-budh-i-ma; क॒र् kr: चक्रम् ca-kr-má; सृ stu: तुस्त्रम् tu-stu-má.

2. Before terminations beginning with vowels final इ॒ i, ई॑ ī, उ॒ u if preceded by one consonant become य॒ y, ए॑ r, if by more than one, इ॒ iy, ए॑ ar; while उ॒ u, ऊ॑ ū, and उ॒ ū always become उ॒ ny and ए॑ ar;—e.g. नी nī, 'lead': निन्यु॑ ni-ny-úh; श्रि॑ śri, 'resort': श्रिन्यु॑ śi-śriy-úh; क॒र् kr, 'do': चक्र॑: ca-kr-úh; सृ॑ st̄, स्त्र॑ st̄,

'strew': तस्तरः ta-star-úh; युयुः yu-yuv-úh; क्र्क्ष kṛ, 'scatter': चक्रः ca-kar-úh.

2. In roots containing a medial अ a or a final आ ā, the radical syllable is weakened.

a. Roots in which अ a is preceded and followed by a single consonant (e.g. पत् pat), and which reduplicate the initial consonant unchanged (this excludes roots beginning with aspirates, gutturals, and for the most part व् v), contract the two syllables to one with the diphthong ए e (cp. Lat. fāc-iō, fēc-ī)¹. This contraction takes place even in 2. sg. Par. when अ tha is added with ई i (the strong form being used when अ tha is added without ई i);—e.g. पच् pac, 'cook': 2. sg. पेचिथ pec-i-thá (but पपकथ papák-tha), 3. pl. पेचुः pec-úh; तन् tan, 'stretch': तेनिथ ten-i-thá, तेनुः ten-úh.

b. जन् jan (139, 2), 'be born,' and four roots with medial अ a beginning with gutturals, viz. खन् khan, 'dig,' गम् gam, 'go,' घस् ghas, 'eat,' हन् han, 'kill,' weaken the root by dropping the radical vowel:—3. sg. Ātm. जज्ञे ja-jñ-é; 3. sg. Par. जगाम ja-gám-a, but 3. pl. जगमुः ja-gm-úh; जघास ja-ghás-a, but जघुः ja-ks-úh; जघान ja-ghán-a, but जघुः ja-ghn-úh (cp. 134, 2 c).

c. Five roots beginning with व् va, viz. वच् vac, 'speak,' वद् vad, 'speak,' वप् vap, 'strew,' वस् vas, 'dwell,' वह् vah, 'carry'; also यज् yaj, 'sacrifice,' व्यध् vyadb, 'pierce,' स्वप् svap, 'sleep,' ग्रह् grah, 'seize,' take Samprasāraṇa. In the first five उ u + उ u (cp. 135, 4) contract to ऊ ū, in the sixth ई i + ई i to ई ī:—3. sg. उवाच u-vác-a, but pl. उचुः उ॒च-úh (for u-uc-úh); ईयाज i-yáj-a, but ईजुः ई॒ज-úh (for i-ij-úh); सुस्वाप् su-sváp-a (67), but सुस्वपुः su-svap-úh; जग्राह ja-gráh-a, but जग्रुः ja-grh-úh.

¹ This vowel spread from contracted forms like sa-z-d (Avestic hazd), weak perfect stem of sad, 'sit' (az becoming e; cp. 134, 2 b and 133 A 1).

d. Roots ending in आ ā drop it in all the weak forms, and optionally in 2. sg. Par. (see 136 a and 138, 3).

Paradigms of the Reduplicated Perfect.

138. 1. तुद् tud, 'strike': strong stem तुतोद् tu-tód; weak तुतुद् tu-tud.

PARASMAIPADA.

1. तुतोद् tu-tód-a	तुतुदिव् tu-tud-i-vá	तुतुदिम् tu-tud-i-má ¹
2. तुतोदिथ् tu-tód-i-tha	तुतुदथुः tu-tud-áthuh	तुतुद् tu-tud-á
3. तुतोद् tu-tód-a	तुतुदतुः tu-tud-átuh	तुतुदुः tu-tud-úh

ĀTMĀNEPADA.

1. तुतुदे tu-tud-é ²	तुतुदिवहे tu-tud-i-váhe	तुतुदिमहे tu-tud-i-máhe
2. तुतुदिष्ठे tu-tud-i-sé	तुतुदाथे tu-tud-áthe	तुतुदिष्ठे tu-tud-i-dhvé
3. तुतुदे tu-tud-é	तुतुदाते tu-tud-áte	तुतुदिरे tu-tud-iré

2. क्र kr, 'do': strong चकर् ca-kár, चकार् ca-kár; weak चक्र cakr, चक् cakr.

PARASMAIPADA.

1. चकर् ca-kár-a ³	चक्रव् ca-kṛ-vá	चक्रम् ca-kṛ-má
2. चकर्थ् ca-kár-tha	चक्रथुः ca-kṛ-áthuh	चक्र ca-kṛ-á
3. चकार् ca-kár-a	चक्रतुः ca-kṛ-átuh	चक्रुः ca-kṛ-úh

ĀTMANEPADA.

1. चक्रे ca-kṛ-é	चक्रवहे ca-kṛ-váhe	चक्रमहे ca-kṛ-máhe
2. चक्रष्ठे ca-kṛ-sé	चक्राथे ca-kṛ-áthe	चक्रष्ठे ca-kṛ-dhvé
3. चक्रे ca-kṛ-é	चक्राते ca-kṛ-áte	चक्रिरे ca-kṛ-iré

¹ Lat. tu-tud-i-mus.

² Lat. tu-tud-i.

³ Or चकार् ca-kár-a.

3. धा dhā, 'place': strong दधा da-dhā; weak दध् da-dh.

PARASMAIPADA.

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|---------------------------------|
| 1. दधौ da-dhāu |
| 2. दधाथ da-dhā-tha ¹ |
| 3. दधौ da-dhāu |

दधिव da-dh-i-vá

दधयुः da-dh-áthuh

दधतुः da-dh-átuḥ

ĀTMANEPAḌA.

1. दधे da-dh-é
2. दधिषे da-dh-i-sé
3. दधे da-dh-é

दधिवहे da-dh-i-váhe

दधाथे da-dh-áthe

दधाते da-dh-áte

4. नी nī, 'lead': strong निने ni-né, निने ni-nái; weak निनी ni-ní.

PARASMAIPADA.

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| 1. निनय ni-náy-a ² |
| 2. निनेथ ni-né-tha ³ |
| 3. निनाय ni-náy-a |

निन्यिव ni-ny-i-vá

निन्ययुः ni-ny-áthuh

निन्यतुः ni-ny-átuḥ

ĀTMANEPAḌA.

1. निन्ये ni-ny-é
2. निन्यिषे ni-ny-i-sé
3. निन्ये ni-ny-é

निन्यिवहे ni-ny-i-váhe

निन्याथे ni-ny-áthe

निन्याते ni-ny-áte

5. सु stu, 'praise': strong तुष्टो tu-ṣṭó, तुष्टौ tu-ṣṭau; weak तुष्टु tu-ṣṭu.

PARASMAIPADA.

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| 1. तुष्टव tu-ṣṭáv-a ⁴ |
| 2. तुष्टोथ tu-ṣṭó-tha |
| 3. तुष्टाव tu-ṣṭáv-a |

तुष्टव tu-ṣṭu-vá

तुष्टवयुः tu-ṣṭu-v-áthuh

तुष्टवतुः tu-ṣṭu-v-átuḥ

ĀTMANEPAḌA.

1. तुष्टवे tu-ṣṭu-v-é
2. तुष्टषे tu-ṣṭu-sé
3. तुष्टवे tu-ṣṭu-v-é

तुष्टवहे tu-ṣṭu-váhe

तुष्टवाथे tu-ṣṭu-v-áthe

तुष्टवाते tu-ṣṭu-v-áte

¹ Or दधिथ da-dh-i-thá.

² Or निनाय ni-náy-a.

³ Or निनायिथ ni-náy-i-tha.

⁴ Or तुष्टाव tu-ṣṭáv-a.

6. तन् tan, 'stretch': strong ततन् ta-tán, ततान् ta-tán; weak तेन् ten.

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|----|--------------------------------|
| 1. | ततन् ta-tán-a ¹ |
| 2. | ततन्थं ta-tán-tha ² |
| 3. | ततान् ta-tán-a |

PARASMAIPADA.

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|------------------|----------------|
| तेनिव ten-i-vá | तेनिम ten-i-má |
| तेनथुः ten-áthuh | तेन ten-á |
| तेनतुः ten-átuh | तेनुः ten-úh |

ĀTMANE PAD A.

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|----|-----------------|
| 1. | तेने ten-é |
| 2. | तेनिषे ten-i-sé |
| 3. | तेने ten-é |

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|--------------------|---------------------|
| तेनिवहे ten-i-váhe | तेनिमहे ten-i-máhe |
| तेनाथे ten-áthe | तेनिध्वे ten-i-dhvé |
| तेनाते ten-áte | तेनिरे ten-iré |

7. गम् gam, 'go': strong जगम् ja-gám, जगाम् ja-gám; weak जग्म् ja-gm.

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|----|----------------------------|
| 1. | जगम् ja-gám-a ³ |
| 2. | जगन्थं ja-gán-tha |
| 3. | जगाम् ja-gám-a |

PARASMAIPADA.

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|--------------------|------------------|
| जगिमव ja-gm-ivá | जगिमम् ja-gm-imá |
| जगमथुः ja-gm-áthuh | जग्म ja-gm-á |
| जगमतुः ja-gm-átuh | जग्मुः ja-gm-úh |

ĀTMANE PAD A.

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|----|------------------|
| 1. | जग्मे ja-gm-é |
| 2. | जगिमषे ja-gm-isé |
| 3. | जग्मे ja-gm-é |

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|----------------------|-----------------------|
| जगिमवहे ja-gm-i-váhe | जगिममहे ja-gm-i-máhe |
| जग्माथे ja-gm-áthe | जगिमध्वे ja-gm-i-dhvé |
| जग्माते ja-gm-áte | जगिमरे ja-gm-iré |

8. वच् vac, 'speak': strong उवच् u-vác, उवाच् u-váć; weak ऊच् ūc

PARASMAIPADA.

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|----|---------------------------------|
| 1. | उवच् u-vác-a ⁴ |
| 2. | उवचिथ् u-vác-i-tha ⁵ |
| 3. | उवाच् u-váć-a |

- | | |
|----------------|--------------|
| उचिव ūc-i-vá | ऊचिम ūc-i-má |
| उचथुः ūc-áthuh | ऊच ūc-á |
| उचतुः ūc-átuh | ऊचुः ūc-úh |

ĀTMANE PAD A.

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|----|---------------|
| 1. | ऊचे ūc-é |
| 2. | ऊचिषे ūc-i-sé |
| 3. | ऊचे ūc-é |

- | | |
|------------------|-------------------|
| ऊचिवहे ūc-i-váhe | ऊचिमहे ūc-i-máhe |
| ऊचाथे ūc-áthe | ऊचिध्वे ūc-i-dhvé |
| ऊचाते ūc-áte | ऊचिरे ūc-iré |

¹ Or ततान् ta-tán-a.

² Or तेनिथं ten-i-tha.

³ Or जगाम् ja-gám-a.

⁴ Or उवच् u-vác-a.

⁵ Or उवकथ् u-vák-tha.

Irregularities.

139. 1. भज् bhaj, 'share,' though beginning with an aspirate, follows the analogy of the contracting verbs with उ e (137, 2a): 3. sg. बभाज् ba-bhāj-a, but 3. pl. भेजुः bhej-uḥ. Similarly राज् rāj, 'shine' (medial अ), and optionally त्रस् tras, 'tremble' (two initial consonants), and भ्रम् bhram, 'wander' (initial aspirate, two consonants):—3. sg. A. रेजे rej-e; 3. pl. P. तत्रसुः ta-tras-uḥ or त्रेसुः tres-uḥ; बधमुः ba-bhram-uḥ or भ्रेमुः bhrem-uḥ.

2. यम् yam, 'reach,' and वम् vam, 'vomit,' though beginning with य ya and व va, do not take Samprasāraṇa, but follow 137, 2a:—यथाम् ya-yāma, but येमे yem-é; वथाम् va-vām-a, but वेमुः vem-uḥ; while वस् vas, 'wear,' Ātm., does not weaken the root at all:—ववसे va-vas-e.

3. विद् vid, 'know,' forms an unreduplicated perfect with present meaning: वेद् véd-a, 'I know' (Gk. οἶδα, Germ. weiss), वेत्य vét-tha (οἴσθα), वेद् véd-a (οἴδε); विद्या vid-má (ἰδ-μεν, wissen), विद् vid-á, विदुः vid-úḥ.

4. चि ci, 'gather,' जि ji, 'conquer,' हि hi, 'impel,' हन् han, 'kill,' revert to their original guttural in the radical syllable:—चिकाय् ci-káy-a, जिगाय् ji-gáy-a, जिघाय् ji-gháy-a, जघान् ja-ghán-a (cp. 137, 2b).

5. आह् ah, 'say,' is defective, forming only 2. sg. dual and 3. sg. dual pl.:—आत्य् át-tha, आह् áh-a; आहथुः áh-áthuḥ, आहतुः áh-átuḥ; आऽहः áh-úḥ.

6. अंश् amś, 'reach,' reduplicates with the syllable आन् ān, in which the radical nasal is repeated with the initial vowel (cf. Gk. aor. inf. ἐν-εγκ-εῖν); on the other hand, the radical nasal is dropped in the weak forms: 3. sg. P. आनंश् ān-ámśa, 3. pl. Ā. आनश्चिरे ān-áś-ire. The analogy of this verb is followed by अर्च् arc, 'praise':—3. sg. आनर्च् ān-árc-a.

7. भू bhū, 'be,' has the double irregularity of reduplicating with अ a and retaining its उ u throughout (cp. Gk. *πε-φύ-σι*) :—

बभूव ba-bhū-v-a	बभूविव ba-bhū-v-i-vá	बभूविम ba-bhū-v-i-má
बभूथ ba-bhū-tha		
बभूविथ ba-bhū-v-i-tha	बभूवथुः ba-bhū-v-áthuh	बभूव ba-bhū-v-á
बभूव ba-bhū-v-a	बभूवतुः ba-bhū-v-átuh	बभूवः ba-bhū-v-úh

Periphrastic Perfect.

140. The verbs which cannot reduplicate, form their perfect by making an abstract feminine noun in the accusative, आम् ám, and adding to this the reduplicated perfect of उ kṛ, 'do,' अस् as, 'be,' or भू bhū, 'be.' This formation started with the employment of the transitive verb उ kṛ, e.g. गमयां चकार gamayām cakāra, 'he did going,' i.e. 'he did go'; but in classical Sanskrit the periphrastic perfect is usually formed with अस् as, the other two auxiliaries occurring only exceptionally. The periphrastic perfect is almost entirely limited to the derivative verbs in अय् aya (tenth class, causatives, and denominatives);—e.g. बोधया-मास bodhayām āsa, 'he awakened.' Hardly any examples of desideratives or intensives are found in this tense.

a. The following are the few primary verbs taking the periphrastic perfect:—

1. four roots beginning with a prosodically long vowel: आस् ās, 'sit,' दृक् dīks, 'see,' उज्ज्ञ् ujjh, 'forsake,' एध् edh, 'thrive';—e.g. आसां चक्रे ās-ām cakre, 'he sat.'

2. the reduplicated roots चकास् ca-kās, 'shine,' and जागृ jā-gr, 'awake' (properly an intensive, 134 A 4):—चकासां चकार cakās-ām cakāra, जागरामास jāgar-ām āsa.

3. the roots भू bhṛ, 'bear,' and, in the Epics, नी nī, 'lead,' and ह्वे hve, 'call,' optionally:—विभरां बभूव bibhar-ām babhūva or

बभार ba-bhār-a, 'he bore'; (आ)नयामास (ā-)nayām āsa or निनाय ni-nāy-a, 'he brought'; छ्वयामास hvay-ām āsa or जुहाव ju-hāv-a, 'he called.'

Paradigm of the Periphrastic Perfect.

PARASMAIPADA.

बोधयामास	बोधयामासित्	बोधयामासिम्
bodhayām ās-a	bodhayām ās-i-va	bodhayām ās-i-ma
बोधयामासिथ	बोधयामासथुः	बोधयामास
bodhayām ās-i-tha (<i>ḥσ-θa</i>)	bodhayām ās-athuh	bodhayām ās-a
बोधयामास	बोधयामासतुः	बोधयामासुः
bodhayām ās-a	bodhayām ās-atuh	bodhayām ās-uh

Aorist.

141. There are two kinds of aorists in Sanskrit, as in Greek. The First is formed by inserting a sibilant between root and termination, the Second by adding the terminations to the root with or without the connecting vowel अ a. Both aorists take the augment (which is accented) and the secondary terminations. There are four forms of the First Aorist, and three of the Second.

First Aorist.

a. The **first form** is made by adding to the augmented root the suffix स sa, and is **inflected like an imperfect of the first conjugation** (ā-bhava-t) except in the Ātm. 1. sg., 2. 3. dual (where it follows the impf. of द्विष् dvis). It is taken by only a few roots ending in श् s and श् h (which become क् k before स s: 63 b; 69 a), and containing the vowels ई i, उ u, or औ r, which remain unchanged;—e.g. दिश् dis, 'point': 3. sg. अदिष्ट् ाdik-ṣa-t. This form corresponds to the Greek First Aorist (ε-δειξε, Lat. dixi-t).

PARASMAIPADA.

1. अदिक्षम्	अदिक्षाव	अदिक्षाम्
á-dik-s-am	á-diksā-va	á-diksā-ma
2. अदिक्षः	अदिक्षतम्	अदिक्षत
á-dik-ṣa-h	á-dikṣa-tam	á-dikṣa-ta
3. अदिक्षत्	अदिक्षताम्	अदिक्षत्
á-dik-ṣa-t	á-dikṣa-tām	á-dikṣ-an

ĀTMANEPAḌA.

1. अदिक्षि	अदिक्षावहि	अदिक्षामहि
á-diks-i	á-diksā-vahi	á-diksā-mahi
2. अदिक्षथा:	अदिक्षाथाम्	अदिक्षध्वम्
á-dikṣa-thāḥ	á-diks-āthām	á-dikṣa-dhvam
3. अदिक्षत्	अदिक्षताम्	अदिक्षत्
á-dikṣa-ta	á-diks-ātām	á-dikṣ-anta

b. Similarly inflected is the aorist of दुह् duh, 'milk,' the stem of which is ा-dhuk-ṣa (55):—Par. 1. sg. अधुक्षम् á-dhuk-ṣa-m, Ātm. अधुक्षि á-dhuk-ṣ-i.

142. The other three forms of the First Aorist are made by adding to the augmented root the suffixes स् s, ईष् i-s, सिष् s-i-ṣ respectively, and are inflected like imperfects of the second conjugation (á-dves-am). The siṣ-form is used, in the Par. only, by a few roots ending in आ ā, which remains unchanged throughout. The s-form and iṣ-form are used by roots ending in other vowels than आ ā, or in consonants; both have Vṛddhi throughout the Parasmaipada (a medial vowel has only Guṇa in the iṣ-form) and Guṇa throughout the Ātmepada (a medial vowel and final त् t remain unchanged in the s-form). All three forms have the peculiar endings ईस् i-s, ईत् it in the 2. 3. sing. Par., and must take उर् ur in the 3. plur.

Second or s-form.

143. 1. नी ni, 'lead,' as an example of a root ending in a vowel:—

PARASMAIPADA.

1. अनेषम्	अनेष्व	अनेष्म्
á-nai-s-am	á-nai-s-va	á-nai-s-ma
2. अनेषीः	अनेष्टम्	अनेष्ट
á-nai-s-ih	á-nai-s-tam	á-nai-s-ta
3. अनेषीत्	अनेष्टाम्	अनेषुः
á-nai-s-it	á-nai-s-tām	á-nai-s-uh

ĀTMANE PADĀ.

1. अनेषि	अनेष्वहि	अनेष्महि
á-ne-s-i	á-ne-s-vahi	á-ne-s-mahi
2. अनेष्टाः	अनेषाथाम्	अनेष्टम् (66 B 2)
á-ne-s-ṭhāḥ	á-ne-s-āthām	á-ne-ḍhvam
3. अनेष्ट	अनेषाताम्	अनेषत
á-ne-s-ta	á-ne-s-ātām	á-ne-s-ata

2. छिद् chid, 'cut off,' as an example of a root ending in a consonant:—

PARASMAIPADA.

1. अच्छैत्सम्	अच्छैत्स्व	अच्छैत्स्म
á-cchait-s-am	á-cchait-s-va	á-cchait-s-ma
2. अच्छैत्सीः	अच्छैत्तम् (66 B 2)	अच्छैत्त (66 B 2)
á-cchait-s-ih	á-cchait-tam	á-cchait-ta
3. अच्छैत्सीत्	अच्छैत्ताम् (66 B 2)	अच्छैत्सुः
á-cchait-s-it	á-cchait-tām	á-cchait-s-uh

ĀTMANE PADĀ.

1. अच्छित्सि	अच्छित्स्वहि	अच्छित्स्महि
á-cchit-s-i	á-cchit-s-vahi	á-cchit-s-mahi
2. अच्छित्याः (66 B 2)	अच्छित्साथाम्	अच्छित्तम् (66 B 2)
á-cchit-thāḥ	á-cchit-s-āthām	á-cchit-dhvam
3. अच्छित्त (66 B 2)	अच्छित्साताम्	अच्छित्सत
á-cchit-ta	á-cchit-s-ātām	á-cchit-s-ata

a. ए कृ, 'do,' as ending in ए र्, is similarly inflected:—Par. अकार्षम् á-kār-s-am, अकार्षीः á-kār-s-iḥ, अकार्षीत् á-kār-s-iṭ, &c. Ātm. अकृषि á-kṛ-s-i, अकृथाः á-kṛ-thāḥ, अकृत् á-kṛ-ta, &c. The last two forms do not properly belong to the s-aorist, being borrowed from the second form of the root aorist (148) which is not otherwise inflected in the Ātm.

Irregularities of the s-form.

144. 1. Before the suffix स् s final radical (a) न् n as well as म् m becomes Anusvāra (cp. 66 A 2);—e.g. अमंस्त् á-mam-sta, from मन् man, 'think,' as well as अरंस्त् á-ramp-sta, from रम् ram, 'be glad' (cp. 42 B 1); (b) स् s in the verb वस् vas, 'dwell,' becomes त् t: अवात्सीत् a-vāt-sit (66 B 1).

2. The termination ध्वम् dhvam (before which the स् s of the aorist is always lost) becomes ध्वम् dhvam when the स् s would have been cerebralized (cp. 66 B 2);—e.g. अनेध्वम् á-ne-dhvam (for á-ne-s-dhvam), अष्टध्वम् á-kṛ-dhvam (for á-kṛ-s-dhvam).

3. दा dā, 'give,' धा dhā, 'place,' स्था sthā, 'stand' (which takes the second aorist in the Par., 148), weaken their vowel to ई i (cp. 136 a, note 2) before the terminations of the Ātmanepada:—अद्विषि á-di-s-i, अद्विथाः á-di-thāḥ (cp. 143 a), अद्वित् á-di-ta (é-do-to), अद्विष्वहि á-di-s-vahi, &c.

4. दृश् drś, 'see,' सृज् srj, 'create,' सृश् sprś, 'touch,' take Vṛddhi with metathesis in the Par.;—e.g. 3. sg. अस्त्राक्षीत् á-srāk-sit (63 a, note 2), du. अस्त्राष्टाम् á-srās-tām (63 a; 66 B 2), pl. अस्त्राषुः á-srāk-suh; Ā. अस्त्रचि á-srāk-si, अस्त्रष्टाः á-srās-thāḥ, अस्त्रष्ट् á-srās-ta, &c.

5. The aorist of दह् dah, 'burn,' and रुध् rudh, 'hinder,' is difficult owing to the Sandhi (69 a; 62 b):—sg. अधारम् á-dhāk-sam,

अधार्षः á-dhāk-sih, **अधार्षीत्** á-dhāk-sit; du. **अधार्ष्य** á-dhāk-sva, **अदाग्धम्** á-dāg-dham, **अदाग्धाम्** á-dāg-dhām; pl. **अधार्ष्यम्** á-dhāk-sma, **अदाग्ध** á-dāg-dha, **अधार्षः** á-dhāk-suh; Ā. sg. **अधर्षि** á-dhak-s-i, **अदर्घाः** á-dag-dhāḥ, **अदर्घ** á-dag-dha; **अधर्ष्यहि** á-dhak-svahi, **अधर्षाथाम्** á-dhak-s-āthām, **अधर्षाताम्** á-dhak-s-ātām; pl. **अधर्ष्यहि** á-dhak-smahi, **अधर्ष्यम्** á-dhag-dhvam (62 a), **अधर्षत्** á-dhak-s-ata; **अरौत्सम्** á-raut-sam; du. 2. **अरौद्धम्** á-raud-dham (62 b), pl. 2. **अरौद्ध** á-raud-dha; Ātm. sing. 1. **अरुत्सि** á-rut-s-i, 2. **अरुद्धाः** á-rud-dhāḥ, 3. **अरुद्ध** á-rud-dha; pl. 2. **अरुद्धम्** á-rud-dhvam, 3. **अरुत्सत्** á-rut-s-ata.

Third or is-form.

145. This form differs from the preceding merely in adding the स् s with the connecting vowel ई i (which changes it to ए् s, 67). The endings of the 2. 3. sg. are ईस् is, ईत् it (for is-s, is-t; cp. 28; 150). Hardly any Parasmaipada forms of is-aorists from roots ending in vowels occur in classical Sanskrit, but one such, formed from पूर्णु pū, 'purify,' in the older language and inflected in both voices, may be taken as a paradigm for the active as well as the middle:—

PARASMAIPADA.

1. अपाविषम्	á-pāv-is-am	अपाविष्व	á-pāv-is-va	अपाविष्म	á-pāv-is-ma
2. अपावीः	á-pāv-īh	अपाविष्टम्	á-pāv-is-tam	अपाविष्ट	á-pāv-is-ṭa
3. अपावीत्	á-pāv-it	अपाविष्टाम्	á-pāv-is-tām	अपाविषुः	á-pāv-is-uḥ

ĀTMANE PADĀ.

1. अपविष्टि	अपविष्ट्वहि	अपविष्ट्वहि
á-pav-iṣ-i	á-pav-iṣ-vahi	á-pav-iṣ-mahi
2. अपविष्टः	अपविषाथाम्	अपविष्टुम्
á-pav-iṣ-thāḥ	á-pav-iṣ-āthām	á-pav-iṣ-dhvam (144, 2)
3. अपविष्ट	अपविषाताम्	अपविषत
á-pav-iṣ-ṭa	á-pav-iṣ-ātām	á-pav-iṣ-ata

a. बुध् budh, 'awake,' as an example of a root ending in a consonant, does not take Vṛddhi in the Par. (142):—

PARASMAIPADA.

1. अबोधिष्म	अबोधिष्व	अबोधिष्म
á-bodh-iṣ-am	á-bodh-iṣ-va	á-bodh-iṣ-ma
2. अबोधीः	अबोधिष्टम्	अबोधिष्ट
á-bodh-iṣ-ṭaḥ	á-bodh-iṣ-ṭam	á-bodh-iṣ-ṭa
3. अबोधीत्	अबोधिष्टाम्	अबोधिष्टुः
á-bodh-iṣ-ṭit	á-bodh-iṣ-ṭām	á-bodh-iṣ-ṭuh

ĀTMENE PADĀ.

1. अबोधिष्टि	अबोधिष्ट्वहि	अबोधिष्ट्वहि
á-bodh-iṣ-i	á-bodh-iṣ-vahi	á-bodh-iṣ-mahi
2. अबोधिष्टः	अबोधिष्टाथाम्	अबोधिष्टुम् (144, 2)
á-bodh-iṣ-thāḥ	á-bodh-iṣ-āthām	á-bodh-iṣ-dhvam
3. अबोधिष्ट	अबोधिष्टाताम्	अबोधिष्टत
á-bodh-iṣ-ṭa	á-bodh-iṣ-ātām	á-bodh-iṣ-ata

b. मद् mad, 'exhilarate,' and वद् vad, 'speak,' take Vṛddhi in the Par.: अमादिषुः á-mād-iṣ-ṭuh; अवादीत् á-vād-īt.

Fourth or sis-form.

146. This form differs from the preceding one simply in prefixing an additional स् s to the suffix. It is conjugated in the Parasmaipada only, and is used by not more than six roots, all ending in आ ā. आ yā, 'go,' may serve as an example:—

PARASMAIPADA.

1. अयासिष्म्	अयासिष्व	अयासिष्म
á-yā-sis-am	á-yā-sis-va	á-yā-sis-ma
2. अयासीः	अयासिष्टम्	अयासिष्ट
á-yā-sīḥ	á-yā-sis-ṭam	á-yā-sis-ṭa
3. अयासीत्	अयासिष्टाम्	अयासिष्टुः
á-yā-sīt	á-yā-sis-ṭām	á-yā-sis-ṭuh

Second Aorist.

147. This aorist is like an imperfect formed directly from the root, the terminations being added with or without the connecting vowel ए a.

The **first form** is like an imperfect of the sixth class, the stem being formed by adding ए a to the unmodified root. It corresponds to the Second Aorist of the first conjugation in Greek (*ε-τυπ-ο-ν*). The inflexion of this aorist formed from सिच् sic, 'sprinkle,' is as follows:—

PARASMAIPADA.

1. असिच्म्	असिचाव	असिचाम
á-sic-am	á-sicā-va	á-sicā-ma
2. असिच्चः	असिचत्तम्	असिचत्त
á-sica-h	á-sica-tam	á-sica-ta
3. असिचत्	असिचत्ताम्	असिचत्तन्
á-sica-t	á-sica-tām	á-sic-an

ATMANEPADA.

1. असिचे	असिचावहि	असिचामहि
á-sic-e	á-sicā-vahi	á-sicā-mahi
2. असिचथा:	असिचेथाम्	असिचध्वम्
á-sica-thāḥ	á-sic-ethām	á-sica-dhvam
3. असिचत	असिचेताम्	असिचन्त
á-sica-ta	á-sic-etām	á-sic-anta

Irregularities.

- a. 1. ख्या khyā, 'tell,' substitutes अ a for आ ā: अख्यत् á-khya-t.—2. दृश् drś, 'see,' takes Guṇa: अदर्शत् á-dars-a-t.—3. अस् as, 'throw,' adds थ् th to the root: आस्थत् ás-th-a-t¹.—4. पत् pat, 'fall,' and वच् vac, 'speak,' form contracted reduplicated aorists:—अपत्सम् á-pa-pt-am, अवोचम् á-voc-am (for á-va-uc-am, cp. Gk. ἐ-επ-ο-ν).

Second Form.

148. The imperfect terminations of the second conjugation are attached to the root. This form corresponds to the Second Aorist of the second conjugation in Greek:—अधाम् á-dhā-in, 'I placed' (ε-θη-ν); अस्थात् á-sthā-t, 'he stood' (ε-στη); अगात् á-gā-t, 'he went' (ε-βη); अभूत् á-bhū-t, 'he became' (ε-φυ). A few verbs ending in आ ā (as well as भु bhū, 'be') take this form. This आ ā is retained throughout except before the उर् ur of the 3. pl. There is no Ātmanepada (cp. 143 a; 144, 3).

1. दा dā, 'give':— PARASMAIPADA.

1. अदाम् á-dā-m	अदाव á-dā-va	अदाम á-dā-ma
2. अदा: á-dā-h	अदातम् á-dā-tam	अदात á-dā-ta
3. अदात् á-dā-t	अदाताम् á-dā-tām	अदुः á-d-uḥ

¹ The root of this aorist is, however, probably स्था sthā, 'stand,' with the vowel shortened as in अस्थत् á-khyat.

2. भु॒ bhū, 'be':—	PARASMAIPADA.	
1. अभूवम् á-bhū-v-am	अभूव á-bhū-va	अभूम् á-bhū-ma
2. अभृः á-bhū-h	अभूतम् á-bhū-tam	अभूत् á-bhū-ta
3. अभूत् á-bhū-t	अभूताम् á-bhū-tām	अभूतन् á-bhū-v-an

Third or Reduplicated Form.

149. Excepting the primary verbs द्रु॑ dru, 'run,' and श्रि॑ śri, 'go,' this aorist has attached itself to the secondary conjugation in अय् aya (tenth class and causatives). The stem is formed by a peculiar reduplication of the root, to which अ a is attached. The inflexion is like that of an imperfect of the first conjugation. Upwards of forty verbs take this aorist in classical Sanskrit.

Special Rules of Reduplication.

1. आ॑ a, आ॒ ā, च॑ t̄, च॒ t̄, ल॑ l̄ are represented in the reduplicative syllable by ए॑ i.

2. The vowel of the reduplicative syllable, unless already long by position, is lengthened.

The quantity of the first three syllables of the stem is thus almost invariably $\textcircumflex{\text{u}}$ — $\textcircumflex{\text{u}}$: ए॑-जी॑-ज॑-न-अ॑, ए॑-जी॑-ग्राह॑-अ॑, ए॑-सी॑-श्री॑-य-अ॑, ए॑-वी॑-विस॑-अ॑, ए॑-दी॑-द॑-र्ष-अ॑, ए॑-दी॑-द॑-र-अ॑ (from द॑), ए॑-दु॑-द्रु॑-व-अ॑, ए॑-मु॑-म॑-उ-अ॑, ए॑-की॑-क॑-प-अ॑.

मुच् muc, 'release': stem अभूमुच् a-mū-muc-a:—

PARASMAIPADA.

1. अभूमुचम्	अभूमुचाव	अभूमुचाम्
a-mūmuc-am	a-mūmucā-va	a-mūmucā-ma
2. अभूमुचः	अभूमुचतम्	अभूमुचत्
a-mūmuc-a-h	a-mūmucata-tam	a-mūmucata-ta
3. अभूमुचत्	अभूमुचताम्	अभूमुचन्
a-mūmucata-t	a-mūmucata-tām	a-mūmuc-an

ĀTMANEPAḌA.

1. अमूमुचे	अमूमुचावहि	अमूमुचामहि
a-mūmuc-e	a-mūmucā-vahi	a-mūmucā-mahi
2. अमूमुचथा:	अमूमुचेथाम्	अमूमुचध्वम्
a-mūmuca-thāḥ	a-mūmuc-ethām	a-mūmuca-dhvam
3. अमूमुचत	अमूमुचेताम्	अमूमुचत्ता
a-mūmuca-ta	a-mūmuc-etām	a-mūmuc-anta.

Irregularities.

a. 1. राध् rādh, 'succeed,' and व्यध् vyadh, 'pierce,' shorten their radical syllable, so as to produce the prevailing rhythm : अरीरधत् ā-ri-rādh-a-t, अवीविधत् ā-vī-vidh-a-t (cp. 133 B 2).

2. दीप् dīp, 'shine,' and मील् mīl, 'wink,' retaining their long radical vowel, do not lengthen the reduplicative syllable, thus inverting the usual quantity of these two syllables : अदिदीपत् a-didīp-a-t, अमिमीलत् a-mimīl-a-t.

Benedictive or Precative.

150. The active of this form is very rare, while the middle does not occur at all, in classical Sanskrit. It is an aorist optative, being formed by adding the terminations directly to the root. The terminations are those of the optative of the second conjugation, with स s inserted between या yā and the personal inflexions. The endings of the 2. 3. sing. are यास् yās (for yā-s-s), यात् yāt (for yās=yā-s-t: cp. 28; 145), being thus identical in form with those of the optative present (131). The Benedictive Par. of बुध् budh, 'awake,' would be formed as follows :—

1. बुध्यासम्	बुध्यास्त्	बुध्यास्त्
budh-yā-s-am	budh-yā-s-va	budh-yā-s-ina
2. बुध्याः	बुध्यास्त्	बुध्यास्त्
budh-yā-h	budh-yā-s-tam	budh-yā-s-ta
3. बुध्यात्	बुध्यास्ताम्	बुध्यासुः
budh-yā-t	budh-yā-s-tām	budh-yā-s-uḥ

Simple Future.

151. The future is formed by adding to the stem the suffix स्य syá, or, with the connecting vowel इ i, इस्य i-syá, and is inflected like a present of the first conjugation (bhávāmi). Most roots ending in vowels (except अ a) take स्य syá, more than half of those ending in consonants take इस्य isya. Derivative verbs regularly take the latter.

a. Final vowels and prosodically short medial vowels take Guṇa;—e.g. इ i, 'go': एस्ति e-syá-ti; बुध् budh, 'awake': भोत्स्यते bhot-sya-te (55); रुध् rudh, 'hinder': रोत्स्यति rot-sya-ti; कृ kṛ, 'do': करिष्यति kar-i-syá-ti; भू bhū, 'be': भविष्यति bhav-i-syá-ti.

1. Several roots take both forms;—e.g. दह् dah, 'burn': धस्यति dhak-syá-ti (55) and दहिष्यति dah-i-syá-ti.

2. Derivatives in आय aya retain their present stem, dropping only their final आ a;—e.g. चोरआ cor-aya, 'steal': चोरविष्यति coray-i-syá-ti.

• दा dā, 'give':—

PARASMAIPADA.

1. दास्यामि	दास्यावः	दास्यामः
dā-syá-mi	dā-syá-vah	dā-syá-mah
2. दास्यसि	दास्यथः	दास्यथ
dā-syá-si	dā-syá-thah	dā-syá-tha
3. दास्यति	दास्यतः	दास्यन्ति
dā-syá-ti	dā-syá-tah	dā-sy-ánti

ĀTMANE PADĀ.

1. दास्ये	दास्यावहे	दास्यामहे
dā-sy-é	dā-syá-vahē	dā-syá-mahē
2. दास्यसे	दास्यथे	दास्यधे
dā-syá-se	dā-sy-éthe	dā-syá-dhvē
3. दास्यते	दास्यते	दास्यन्ते
dā-syá-te	dā-sy-éte	dā-sy-ántē

Irregularities.

b. 1. Several verbs have र् rai instead of अर् ar before स्या sya (cp. 144, 4):— दृश् dr̥s, 'see,' दृच् sr̥j, 'emit,' लृप् sr̥p, 'creep,' सृष् spr̥s, 'touch': द्रक्ष्यति drak-syā-ti (63 b), स्रक्ष्यति srak-syā-ti (63 a), स्रप्स्यति srapsyā-ti, स्त्रक्ष्यति s̥rak-syā-ti.

2. A few verbs strengthen the root with a nasal before स्या sya:— नश् naś, 'be lost': नन्क्ष्यति nank-syati as well as नश्यिष्यति naś-i-sya-ti; मञ्ज् majj, 'sink': मन्क्ष्यति mank-syā-ti.

3. वस् vas, 'dwell,' changes its स् s to त् t before स्या sya: वत्स्यति vat-syā-ti (66 B 1).

4. ग्रह् grah, 'seize,' takes ई ī instead of ई i as its connecting vowel: ग्रहीष्यति grah-ī-syā-ti (cp. 160, 3 a).

Periphrastic Future.

152. It is formed by adding the present of the verb अस् as, 'be,' to the nom. masc. of an agent noun in त् -tr (101). The nom. sing. is used in all forms except the third persons dual and plural, in which the nom. dual and plural appear. The auxiliary is omitted in the third persons. The Parasmaipada only is found in use. About forty verbs, chiefly in the Epics, take this form of the future.

a. त् tr is added, with or without ई ī, to the gunated root, much in the same way as स्या sya. But roots ending in अर् r, as well as गम् gam, 'go,' and हन् han, 'kill,' reject the connecting vowel:—कृ kṛ: कर्तास्मि kartāsmi (but करिष्यामि kar-i-syā-mi); गन्तास्मि gantāsmi (but गमिष्यामि gam-i-syā-mi).

भू bhū, 'be':—

PARASMAIPADA.

1. भवितास्मि	भवितास्तः:	भवितास्तः:
bhav-i-tāsmi	bhav-i-tā-svah	bhav-i-tā-smah

२. भवितासि	भवितास्मः	भवितास्मः
bhav-i-tási	bhav-i-tá-sthah	bhav-i-tá-stha
३. भविता	भवितारौ	भवितारः
bhav-i-tá	bhav-i-tárau	bhav-i-tárah

इ, 'go':—

PARASMAIPADA.

१. एतास्मि	एतास्मः	एतास्मः
e-tás-mi	e-tá-svah	e-tá-smah
२. एतासि	एतास्मः	एतास्मः
e-tá-si	e-tá-sthah	e-tá-stha
३. एता	एतारौ	एतारः
e-tá	e-tárau	e-tárah

Conditional.

153. This is a past tense of the future, meaning 'would have.' It is formed by turning the simple future into a past, which is inflected like an imperfect of the first conjugation (ábhavam). Extremely rare even in the Par., it is still rarer in the Ātm. It is to be met with chiefly in the Epics and the dramas. Examples are :—from भू bhū, 'be': (fut. भविष्यामि bhav-i-syámi) अभविष्यम् á-bhavisy-am, अभविष्यः á-bhavisa-h, अभविष्यत् á-bhavisa-t, &c.; Ātm. अभविष्यि á-bhavisy-e, &c.; इ, 'go': (fut. एस्यामि e-syá-mi) ऐष्यम् áisy-am, ऐष्यः áisy-a-h, ऐष्यत् áisy-a-t, &c.; Ātm. ऐष्यि áisy-e, &c.

Passive.

154. The passive, which takes the terminations of the Ātmane-pada, differs from the latter only in the forms made from the present stem and in 3. sg. aor. From the Ātm. of verbs of the fourth class it differs in accent only: नह्यते náh-ya-te, 'he binds'; नह्यति nah-yá-te, 'he is bound.'

Before adding या ya, the root undergoes the following changes:—

1. Final आ ā (or diphthongs : 129, 8) remains or becomes ई ī;—e.g. ज्ञा jñā, 'know': ज्ञायते jñā-yá-te; पा pā, 'drink': पीयते pī-yá-te; गा gā, 'sing' (or गै gai): गीयते gī-yá-te.

2. Final इ i and उ u are lengthened;—e.g. इ i, 'go': ईयते ī-yá-te; चि ci, 'collect': चीयते cī-yá-te; श्रु śru, 'hear': श्रूयते śrū-yá-te.

3. Final क्ष kr after a single consonant becomes क्रि ri, after two consonants, अर् ar;—e.g. क्ष kr, 'do': क्रियते kri-yá-te; but स्मृ smṛ, 'remember': स्मर्यते smar-yá-te.

4. Final च्छ śr is changed to श्वर् śr and, after labials, to झर् ḫr;—e.g. क्ष kṣ, 'scatter': कीर्यते kīr-yá-te; ख्त st̄, 'strew': स्तीर्यते stīr-yá-te; but पृ p̄, 'fill' (the only example): पूर्यते pūr-yá-te.

5. Roots ending in a consonant preceded by a nasal, lose the nasal;—e.g. भङ्ग bhaṅg, 'break': भज्यते bhaj-yá-te.

6. Roots liable to Samprasāraṇa (137, 2c) take it;—e.g. अञ्ज yaj: अज्यते ij-yá-te; वच् vae: उच्यते ue-yá-te; अह् grah: गृह्यते gṛh-yá-te; खप् svap: सुध्यते sup-yá-te.

7. Derivative verbs in अय् aya drop the suffix while retaining the strong radical vowel;—e.g. चोरय् cor-aya: चोर्यते cor-yate: कारय् kār-aya (from क्ष kr): कार्यते kār-ya-te.

The passive of भू bhū, 'be,' would be inflected as follows:—

PRESENT.

1. भूये	भूयावहे	भूयामहे
bhū-y-é	bhū-yá-vahē	bhū-yá-mahē
2. भूयसे	भूयेथे	भूयच्छे
bhū-yá-se	bhū-y-éthē	bhū-yá-dhvē
3. भूयते	भूयेते	भूयन्ते
bhū-yá-te	bhū-y-éte	bhū-y-ántē

IMPERFECT.

1. अभूये	अभूयावहि	अभूयामहि
á-bhū-y-e	á-bhū-yā-vahi	á-bhū-yā-mahi
2. अभूयथा:	अभूयथाम्	अभूयधम्
á-bhū-ya-thāḥ	á-bhū-y-ethām	á-bhū-y-dhvam
3. अभूयत	अभूयताम्	अभूयन्त
á-bhū-ya-ta	á-bhū-y-etām	á-bhū-y-anta

IMPERATIVE.

1. भूये	भूयावहै	भूयामहै
bhūy-ái	bhū-yā-vahai	bhū-yā-mahai
2. भूयस्त	भूयेथाम्	भूयधम्
bhū-yá-sva	bhū-y-éthām	bhū-y-á-dhvam
3. भूयताम्	भूयेताम्	भूयन्ताम्
bhū-yá-tām	bhū-y-étām	bhū-y-ántām

OPTATIVE.

1. भूयेय	भूयेवहि	भूयेमहि
bhū-y-éya	bhū-y-évahi	bhū-y-émahi
2. भूयेथा:	भूयेयाथाम्	भूयेधम्
bhū-y-éthāḥ	bhū-y-éyāthām	bhū-y-édhvam
3. भूयेत	भूयेयाताम्	भूयेरन्
bhū-y-éta	bhū-y-éyātām	bhū-y-éran

Irregularities.

a. 1. खन् khan, 'dig,' has either खन्यते khan-yá-te or खायते khā-yá-te; तन् tan, 'stretch': तन्यते tan-yá-te or तायते tā-yá-te; जन् jan, 'beget,' has जायते jā-ya-te, 'is born' (properly an Ātm. of the fourth class: cp. 133 B 2).

2. शास् śas, 'command,' has either शास्यते śas-ya-te or शिष्यते śis-ya-te (cp. 134, 4 a).

3. छा hvā, 'call' (or छे hve), has छयते hū-yáte (cp. 136, 4); वा vā (or वे ve), 'weave,' उयते ū-yá-te.

Aorist Passive.

155. The Ātm. of this tense supplies the place of the passive except in the **third person singular**, which has a special form. Here the augmented root adds the suffix ई i, which requires Vṛddhi of a final vowel and Guna of a medial vowel (but अ a is lengthened) followed by a single consonant; after आ ā, a य् y is inserted;—e. g. श्रु śru, 'hear': अश्रावि ā-srāv-i; कृ kṛ, 'do': अकारि ā-kār-i; पद् pad, 'walk': अपादि ā-pād-i; विश्वि vis, 'enter': अवेशि a-veś-i; मुच् muc, 'release': अमोचि ā-moc-i; जाज्ञा jñā, 'know': अज्ञायि ā-jñā-y-i.

a. The following are peculiarities or **irregularities** in this formation:—1. रभ् rabh, 'seize,' shows the nasalized form of the root: अरभि a-rambh-i.—2. पू प्रि, 'fill,' has अपूरि a-pūr-i (cp. 154, 4).—3. गम् gam, 'go,' रच् rac, 'fashion,' वध् vadھ, 'slay,' do not lengthen their अ a: अगमि a-gam-i, अरचि a-rac-i, अवधि a-vadh-i.—4. Verbs in अय् aya drop the suffix (cp. 154, 7): रोपय् rop-aya, causative of रह् ruh, 'mount': अरोपि a-rop-i.

PARTICIPLES, GERUNDS, AND INFINITIVE.

I. Active Participles.

156. The stem of the **present** and **future** participles Par. is formed with the suffix अत् at (cp. 85). The strong stem is obtained by dropping the ई i of the 3. pl. pres. and fut. Par.: hence **verbs of the third class and other reduplicated verbs** (134 A 4) **have no nasal** in the strong stem of the **pres.** part., while the **fut.** part. **always** has अन् ant as its strong stem. Thus:—

PRES. 3. pl.	PRES. PART. (strong).	FUT. 3. pl.	FUT. PART. (strong).
भवन्ति bhávant-i (1)	भवन् bhávant	भविष्यन्ति bhav-isyánt-i	भविष्यन् bhavisyánt
क्रीणन्ति krī-n-ánt-i (9)	क्रीणन् krīṇánt	क्रेष्यन्ति kre-ṣyánt-i	क्रेष्यन् kresyánt
जुहति júhv-at-i (3)	जुहत् júhvat	होष्यन्ति ho-ṣyánt-i	होष्यन् hosyánt

a. The strong stem of the pres. part. of अस् as, 'be,' is सन्त् sánt (3. pl. सन्ति s-ánt-i); that of हन् han, 'slay,' is घन् ghn-ánt (3. pl. घन्ति ghn-ant-i)¹.

157. The **reduplicated perfect** participle (89) is most easily formed by taking the 3. pl. Par., with which the weakest stem is practically identical (only that र् r² must be changed to स् s which, being always followed by a vowel, appears as श् ś). In forming the middle and strong stems from this, the final vowel of the root (changed to a semivowel before उस् us) must be restored, and in verbs which, after dropping उर् ur, become monosyllabic, ई i must be inserted:—

3. PLUR.	WEAKEST STEM.	STRONG STEM.	MIDDLE STEM.
चक्रः: ca-kr-úḥ	चक्रुषा cakr-ús-ā	चक्रवासम् cakr-vámsam	चक्रवश्चिः: cakr-vád-bhiḥ
बभूवुः: babhū-v-úḥ	बभूवुषा babhū-v-ús-ā	बभूवांसम् babhū-váms-am	बभूवश्चिः: babhū-vád-bhiḥ
तेनुः: ten-úḥ	तेनुषा ten-ús-ā	तेनिवांसम् ten-i-váms-am	तेनिवश्चिः: ten-i-vád-bhiḥ
ईजुः: īj-úḥ	ईजुषा īj-ús-ā	ईजिवांसम् īj-i-váms-am	ईजिवश्चिः: īj-i-vád-bhiḥ

¹ On the declension of participles in अत् at, see 85; on the formation of their feminine stems, 95 a.

² Cp. 131, 6.

a. The participle of the present perfect of विद् vid, 'know' (3. pl. विदुः vid-úh), does not take the intermediate ई ī:—inst. sg. विदुषा vidúṣ-ā; acc. विद्वांसम् vid-vāṁs-am; inst. pl. विद्वद्भिः vidvād-bhiḥ.

II. Ātmanepada and Passive Participles.

158. Present and Future Participles Ātmanepada and Passive are formed with the suffix मान māna, which is added after dropping the 3. pl. termination न्ते -nte:—Ātm. pres. भवमान bháva-māna, fut. भविष्यमाण bhaviṣyá-māna; Pass. pres. भूयमान bhūyá-māna.

a. The **second conjugation** takes आन ānā in the **pres.** Ātm.: जुह्वान júhv-ānā (but fut. होष्यमाण hōsyá-māna, Pass. pres. हृयमान hūyá-māna). The root आस ās, 'sit,' takes the anomalous suffix ईन īnā: आसीन ās-īnā, 'sitting.'

159. The Perfect Ātm. would be formed with the suffix आन ānā, which is added after dropping the termination ईरे īre of the 3. pl. Ātm.;—e.g. बभूविरे babbūv-irē: बभूवान babbūv-ānā. It has, however, become obsolete, only a few instances of it surviving in the sense of substantives or adjectives;—e.g. अनुचान anūcān (from anu-vac, 'having repeated') 'learned.'

160. The Perfect Passive Participle is formed with the suffixes न ná and the much commoner त tá.

i. न na, which is taken by primary verbs only, and is attached immediately to the root, is used by a good many roots ending in the long vowels आ ā, ई ī, ऊ ū, उर̄ īr̄ (which becomes ईर̄ īr̄ or ऊर̄ ūr̄) and especially in द्व d̄;—e.g. म्ला mlā, 'fade': म्लान mlā-na; ली lī, 'cling': लीन lī-na; लू lū, 'cut': लून lū-na; स्त्र̄ st̄, 'strew': स्त्रीण̄ st̄r̄-ná; पू p̄, 'fill': पूर्ण̄ pūr̄-ná (cp. 154, 4); भिद् bhid, 'cleave': भिन्न̄ bhin-ná.

a. नुद् nud, 'push,' and विद् vid, 'find,' optionally take त ta:—
नुन् nun-na or नुत् nut-tá; विन् vin-na or वित् vit-tá.

b. The final of a few roots in ज् j that take न na reverts to the original guttural;—e.g. भञ्ज् bhañj, 'break': भग्न् bhag-na; भुज् bhuj, 'bend': भुग्न् bhug-na; मञ्ज् majj, 'sink': मग्न् mag-na; विज् vij, 'tremble': विग्न् vig-na.

2. त ta is attached to the root with or without the connecting vowel ई i;—e.g. जित् ji-tá, 'conquered'; पतित् pat-i-ta, 'fallen.' When attaching the suffix immediately, the root has a tendency to be weakened in the usual way: verbs liable to Samprasāraṇa (137, 2c) take it, आ ā is in some cases weakened to ई ī or even इ i, a final nasal is in several cases lost¹;—e.g. यज् yaj, 'sacrifice': इष् is-tá (63a; 64); वच् vac, 'speak': उक् uk-tá; स्वप् svap, 'sleep': सुप् sup-tá; पा pā, 'drink': पीत् pī-tá; स्था sthā, 'stand': स्थित् sthi-tá (Gk. στα-τό-s, Lat. sta-tu-s); गम् gam, 'go': गत् ga-tá; हन् han, 'kill': हत् ha-tá.

a. धा dhā, 'put,' is doubly weakened: हित् hi-tá (for dhi-tá).

b. दा dā, 'give,' uses its weak present stem दद् dad: दत् dat-tá. After certain verbal prepositions दत् dattá is weakened to त् t-ta;—e.g. आत् ā-tta (for ā-datta), 'taken.'

c. Several roots in अम् am, instead of dropping the nasal, retain it, and lengthen the preceding vowel;—e.g. कम् kam, 'love': कान्त् kān-ta.

d. ध्वन् dhvan, 'sound,' follows the analogy of कम् kam, &c.: ध्वान् dhvān-tá; while a few others in अन् an use a collateral form of the root in आ ā;—e.g. खन् khan, 'dig': खात् khā-tá; जन् jan, 'be born': जात् jā-tá.

3. हत् i-ta is taken by a considerable number of primary verbs which end either in double consonants or in single consonants

¹ On the peculiar Sandhi of roots ending in ह् h, cp. 69.

not easily combining with त् t, and by all derivative verbs (which drop the final अ a or अय aya before it);—e.g. शङ्खः saṅk, 'doubt': शङ्खित saṅk-i-ta; लिख् likh, 'scratch': लिखित likh-i-ta; ईप्स īp-sa, desiderative of आप āp, 'obtain': ईप्सित īps-i-ta; कार्य kār-aya, causative of कृ kr̥, 'do': कारित kār-i-ta.

a. The full form of the root is usually retained before इत ita; but वद् vad, 'speak,' and वस् vas, 'dwell,' usually take Samprasāraṇa:—उद्दित ud-i-ta, उषित us-i-ta; while ग्रह् grah, 'seize,' always takes Samprasāraṇa and the connecting vowel ई ī instead of इ i: गृहीत gr̥-ī-ta (cp. 151 b 4).

161. By adding the possessive suffix वत् vat to the past pass. part., a new form of very common occurrence is made, which has the value of a **perfect active** participle;—e.g. कृत kr̥-tā, 'done': कृतवत् kr̥ta-vat, 'having done.' It is generally used as a finite verb, the copula being omitted;—e.g. स तत् कृतवान् sa tat kr̥tavān, 'he (has) done it'; सा तत् कृतवती sā tat kr̥tavatī, 'she (has) done it' (cp. 89, foot-note 3).

162. The **Future Passive** Participle is formed with the suffixes य ya, तव्य tav-yā, and अनीय an-īya. They correspond in sense to the Lat. gerundive in -ndus.

1. Before the suffix य ya—

a. final आ ā becomes ए e;—e.g. दा dā: देय dē-ya, 'to be given.'

b. final इ i, ई ī take Guṇa, उ u, ऊ ū Guṇa or Vṛddhi, औ r̥, ओ ū Vṛddhi;—e.g. जि ji: जेय je-ya, 'to be conquered'; नी nī: नेय ne-ya, 'to be led'; हु hu: हव्य hav-yā, 'to be offered'; भु bhū: भाव्य bhāv-yā, 'about to be'; कृ kr̥: कार्य kār-yā, 'to be done.'

c. medial इ i and उ u followed by a single consonant generally take Guṇa, अ a is sometimes lengthened, औ r̥ remains unchanged;—e.g. भिद् blid: भेद्य bhed-ya, 'to be split'; युज् yuj:

योज्य yoj-ya, 'to be joined'; **शक्य** śak: **शक्य** śak-ya, 'possible'; but **वच्** vac: **वाच्य** vāc-ya, 'to be said'; **दृश्** dr̥ś: **दृश्य** dr̥ś-ya, 'to be seen.'

2. Before the suffix **तव्य** tavya, the root, if possible, takes Guṇa, being treated in the same way as before the **ता** tā of the periphrastic fut. (152);—**जि** ji: **जेतव्य** je-tavya, 'to be conquered'; **भू** bhū: **भवितव्य** bhav-i-tavya, 'that must be'; **गम्** gam: **गतव्य** gan-tavya, 'to be gone'; **दा** dā: **दातव्य** dā-tavya, 'to be given'; **भिद्** bhid: **भेतव्य** bhet-tavya, 'to be split.'

3. Before the suffix **अनीय** an-īya, the root takes Guṇa;—e.g. **सि** ci: **स्वयनीय** cay-anīya, 'to be gathered'; **भू** bhū: **भवनीय** bhav-anīya, 'that must be'; **करणीय** kar-anīya, 'to be done'; **लुभ्** lubh: **स्वेभनीय** lobh-anīya, 'to be desired.'

a. The **अय** aya of the causative is rejected;—**भावय** bhāv-aya: **भावनीय** bhāv-anīya, 'to be supposed.'

III. Gerund or Indeclinable Participle.

163. The suffix used for forming this participle from the **simple** verb is **त्वा** tv-ā (an old instrumental singular of a stem in त् tu). It is most easily attached to the root by being substituted for the **ता** tā of the passive participle;—e.g. **हत्** kṛ-tā, 'done': **हत्वा** kṛ-tvā, 'having done'; **उक्त्** uk-tā, 'spoken': **उक्त्वा** uk-tvā, 'having spoken'; **गत्** ga-tā, 'gone': **गत्वा** ga-tvā, 'having gone.'

a. The suffix of the causative, **अय** aya, is, however, retained: **चोरित** cor-i-ta, 'stolen,' but **चोरयित्वा** cor-ay-i-tvā, 'having stolen.'

164. If the verb is **compounded** with a preposition it takes **या** ya instead of **त्वा** tvā: from **भू** bhū, 'be,' **भूत्वा** bhū-tvā, but **संभूय** sam-bhū-ya; from **वच्** vac, 'speak,' **उक्त्वा** uk-tvā, but **प्रोच्य**

प्राये-या; from तृ तीर्, 'cross,' अवतीर्य ava-tīr-ya, 'having descended'; from पू पीर्, 'fill,' संपूर्य sam-pūr-ya.

a. The suffix of the causative, आय् aya, is retained (excepting the final आ a) before य् ya if the radical vowel is short¹;—e.g. संगमय् sam-gam-ay-ya from संगमय् sam-gam-aya, 'cause to assemble'; but विचार्य् vi-cār-ya from विचारय् vi-cār-aya, 'consider.'

165. त्य tya is added, instead of य् ya, to compound verbs ending in a short vowel;—e.g. जित्वा ji-tvā, but विजित्य् vi-jí-tya.

a. The analogy of these verbs is optionally followed by roots ending in न् n or म् m, preceded by आ a, which may drop the nasal if it is dropped in the perfect participle passive (160, 2);—e.g. गम् gam, 'go': आगम्य् ā-gam-ya or आगत्य् ā-ga-tya (part. गत् ga-tá); नम् nam, 'bend': प्रणम्य् pra-nam-ya (65) or प्रणत्य् pra-nā-tya (part. नत् na-tá); मन् man, 'think': अमन्य् -man-ya or अमत्य् -ma-tya (part. मत् ma-tá); हन् han, 'kill': अहन्य् -han-ya or अहत्य् -ha-tya (part. हत् ha-tá); तन् tan, 'stretch': अताय् -tā-ya (cp. 154 a 1) or अतत्य् -ta-tya (part. तत् ta-tá). But क्रम् kram, 'stride,' has only अक्रम्य् -kram-ya (part. क्रान्त् krānta); खन् khan, 'dig,' only अखाय् -khā-ya (part. खात् khā-tá; cp. 154 a 1).

166. There is also a rare indeclinable participle in अम् am. It is most easily formed by adding the suffix to that form which the root assumes before the ई i of the 3. sg. aor. passive (155);—e.g. श्रुं śru (अश्रावि á-sráv-i, 'it was heard'): आवम् śrāv-am, 'having heard.'

IV. Infinitive.

167. The infinitive (=Lat. supine) is formed by adding तुम् tu-m (originally the acc. sg. of a verbal noun) to the form which

¹ Otherwise the gerunds of the simple and the causative verb would be identical.

the verb assumes before the ता tā of the periphrastic future (152), or the तव्य tavya (162, 2) of the future part. pass.;—e.g. स्था sthāः स्थातुम् sthā-tum (Lat. sta-tum), ‘to stand’; बुध् budhः बोधितुम् bodh-i-tum, ‘to awake’; भू bhūः भवितुम् bháv-i-tum, ‘to be’; कृ kṛः कर्तुम् kár-tum, ‘to do’; दृश् drśः द्रष्टुम् drás-tum (151 b 1), ‘to see’; वह् vahः वोढुम् vódhum (69 b), ‘to carry’; सह् sahः सोढुम् sodhum (69 b), ‘to bear’; चुर् eurः चोरयितुम् coray-i-tum, ‘to steal.’

DERIVATIVE VERBS.

I. Causatives.

168. This, the commonest class of derivative verbs, is formed with the suffix आय aya in the same way as the tenth class (125, 4), and is similarly inflected ;—e.g. नी nī, ‘lead’: नायय nāy-aya, ‘cause to lead’; कृ kṛ, ‘make’: कारय kār-aya, ‘cause to make’; विद् vid, ‘know’: वेदय ved-aya, ‘cause to know’: सद् sad, ‘sit’: सादय sād-aya, ‘set’.

a. Most of the verbs in आ ā insert प् p before the causative suffix ;—e.g. दा dā, ‘give’: दापय dā-p-aya; स्था sthā, ‘stand’: स्थापय sthā-p-aya.

b. The causative suffix is retained (as in the tenth class) throughout the conjugation excepting the (reduplicated) aorist (which is connected with the causative in sense only : cp. 149).

Irregularities.

1. ज्ञात् jñāt, ‘know,’ ग्लात् glāt, ‘languish,’ म्लात् mlāt, ‘fade,’ स्नात् snāt, ‘wash,’ optionally shorten the radical vowel before पय् paya : ज्ञापय् jñā-p-aya or ज्ञपय् jñā-p-aya, &c.

2. A few roots ending in other vowels than आ ā take पय् paya :—जि ji, ‘conquer’: जापय् ja-paya, ‘cause to win’; इ i with अधि adhi, ‘read’: अध्यापय् adhy-āpaya, ‘teach’; चर् r, ‘go’: अर्पय्

ar-paya, 'put'; रुह ruh, 'grow': रोपय ro-paya, as well as रोहय roh-áya, 'raise.'

3. धू dhū, 'shake,' makes धूनय dhū-n-aya, 'shake'; प्री prī, 'love': प्रीणय prī-n-aya, 'delight'; भी bhī, 'fear': भीषय bhī-s-aya, as well as the regular भायय bhāy-aya, 'frighten.'

4. लभ् labh, 'take,' inserts a nasal: लम्भय lambh-aya; while दंश् damś, 'bite,' retains its nasal: दंशय damś-aya (cp. 133 A 4).

5. हत् han, 'kill,' substitutes the denominative stem घातय
ghāta-ya, 'make slaughter of.'

II. Desideratives.

The accent being on the reduplicative syllable, the **root** as a rule remains unchanged, but—

i. before स sa, final ई i and उ u are lengthened, while श्वर् r and श्वर् h become ईर् ir or, after labials, ऊर् ūr;—e.g. चिं ci, 'gather': चिंचीष ci-či-ṣa; शु stu, 'praise': तुश्वृष्ट tu-śvūṣa; तुर् tī, 'cross': तितीर्ष ti-tīr-ṣa; मृ mr, 'die': मुमूर्ष mu-mūr-ṣa.

2. before इष् isा, final ई i, उ u, ऊ̄ r̄ must take Guṇa; medial
 ऊ̄ r̄ takes it also, medial उ u does so in one case, and medial ई i
 not at all;—e.g. श्री sī, 'lie': शिशृयिष् sī-say-isā; श्रु श्री, 'crush':
 शिशृरिष् sī-sar-isā; नृत् nṛt, 'dance': निनृतिष् ni-nart-isā;
 शुभ् śubh, 'beautify': शुश्वेभिष् śu-sobh-isā; विद् vid, 'know':
 विविदिष् vi-vid-isā, as well as विवित्स् vi-vit-sa.

Special Rules of Reduplication.

170. 1. अ a, आ ā, and उ u are represented by इ i in the reduplicative syllable (but ऊ ūr, standing for ऊ r after labials, reduplicates with ऊ u);—e.g. दुहः dah, ‘burn’: दिधक्ष di-dhak-ṣa (55; 69 a); स्था sthā, ‘stand’: तिष्ठास ti-sṭhā-sa; द्वज् sṛj, ‘create’: सिष्ठष्ट si-sṛk-ṣa (63 a); भृ bhr, ‘bear’: बुभूष्ट bu-bhūr-ṣa.

a. The reduplication of roots containing इ i and ऊ u is normal;—e.g. विश् viś, ‘enter’: विविष् vi-vik-ṣa (63 b); बुध् budh, ‘know’: बुभुत्स bu-bhut-ṣa (55); दुहु duh, ‘milk’: दुधुष् du-dhuk-ṣa (55; 69 a); रुहु ruh, ‘grow’: रुरुष् rú-ruk-ṣa. Thus all desideratives, except those from roots containing ऊ u, ऊ ū, reduplicate with इ i.

2. The two or three roots with initial vowel that take the desiderative reduplicate internally with इ i: अस् as, ‘eat,’ अश्विष्य ाś-is-iṣa; ईष् iks, ‘see’: ईचिष्य िc-iks-iṣa. आप् āp, ‘obtain,’ forms its stem by contraction: ईप् ip-ṣa.

Irregularities.

171. 1. गम् gam, ‘go,’ and हन् han, ‘kill,’ lengthen their radical vowel; while मन् man, ‘think,’ lengthens the reduplicative vowel as well:—जिगांस् ji-gām-sa (beside जिगमिष् ji-gam-iṣa); जिघांस् jí-ghām-sa (66 A 2); मीमांस् mī-mām-sa (66 A 2), ‘reflect.’

2. अह् grah, ‘seize,’ प्रङ् prach, ‘ask,’ सप् svap, ‘sleep,’ तake Samprasāraṇa:—जिघृष् ji-ghṛk-ṣa (55; 69 a), पिपुच्छृष् pi-pṛech-iṣa, सुसृष् su-sṛp-ṣa.

3. दा dā, ‘give,’ धा dhā, ‘place,’ मा mā, ‘measure,’ पद् pad, ‘go,’ रभ् rabh, ‘grasp,’ लभ् labh, ‘take,’ शक् śak, ‘be able,’ contract the first two syllables of the stem in such a way as to retain only the reduplication and one consonant of the root: दित्स dí-t-sa, धित्स dhi-t-sa (for dí-dh(ā)-sa: 55), मित्स mi-t-sa, पित्स pi-t-sa, रिष्स ri-p-sa, लिष्स li-p-sa, शिष्स sí-k-ṣa.

4. चि ci, 'gather,' जि ji, 'conquer,' हन् han, 'kill' (cp. 171, 1), revert to their original guttural: चिकीष ci-kī-sa (beside चिचीष ci-cī-sa); जिगीष jí-gī-sa; जिघांस jí-ghāṁ-sa.

5. घस् ghas, 'eat,' changes its स s to त् t: ji-ghat-sa, 'be hungry.'

III. Intensives (Frequentatives).

172. These verbs are meant to convey an intensification or frequent repetition of the action expressed by the simple root. Only monosyllabic verbs beginning with a consonant are liable to be turned into intensives. Hence neither verbs of the tenth class nor roots like अद् ad can form this derivative. About sixty roots (less than half the number found in Vedic literature) take the intensive in Sanskrit, but forms of it rarely occur.

The stem, which takes a peculiar kind of strong reduplication, has **two forms**. The one adds the personal endings immediately to the reduplicated stem (accented on the first syllable in strong forms), being conjugated in the Parasmaipada only, like a verb of the third or reduplicated class (p. 96);—e. g. बोभोति bō-bho-ti from भु bhū, 'be.' The other adds accented य ya, in the same way as the passive (154), to the reduplicated stem, being conjugated in the Ātmanepada only, like the passive (p. 130);—e. g. बोभूयते bo-bhū-yá-te from भु bhū.

a. The first intensive may optionally insert ई ī before terminations beginning with consonants in the strong forms. Stems ending in consonants do not take Guṇa either before this ई ī or before terminations beginning with vowels;—e. g. विद् vid, 'know'; वेवेत्ति vé-védti or वेविदीमि vé-vid-i-mi, वेविद्यः ve-vidmáḥ, imper. वेविदानि vé-vid-āni; but हृ hū, 'call': जोहोमि jō-ho-mi or जोहवीमि jō-hav-ī-mi, जोहवानि jō-hav-āni.

Special Rules of Reduplication.

173. The reduplicative syllable takes Guṇa and lengthens अ a;—e.g. निज् nij, ‘cleanse’: नेनेति né-nek-ti; नी nī, ‘lead’: नेनीयते ne-nī-yá-te; बुध् budh, ‘know’: बोबुधीति bo-budh-ī-ti; शु plu, ‘float’: पोशूयते po-plū-ya-te; तप् tap, ‘be hot’: तातप्यते tā-tap-ya-te.

a. Roots ending in अम् am repeat the nasal instead of lengthening the vowel;—e.g. क्रम् kram, ‘stride’: चङ्कमीति cañ-kram-ī-ti, चङ्कम्यते cañ-kram-yá-te.

b. Roots containing अ॒ इ insert ई ī between the reduplication and the root;—e.g. मृ mr̥, ‘die’: मरीमर्ति mar-ī-mar-ti; दृश् dr̥ś, ‘see’: दरीदृश्यते dar-ī-dr̥ś-ya-te; नृत् nr̥t, ‘dance’: नरीनृत्यते uar-ī-nr̥t-ya-te.

Irregularities.

174. गृ gr̥, ‘awake,’ reduplicating with आ ā (as from गर् gar), forms the stem जागृ jā-gr̥, which has almost assumed the character of a root (134 A 4) and is used as the only present stem of the verb: 3. sg. जागर्ति jā-gar-ti, 3. pl. जाग्रति jā-gr-ati.

a. दह् dah, ‘burn,’ and जभ् jabh, ‘snap at,’ reduplicate with a nasal, while चर् car, ‘move,’ changes its radical vowel as well: दन्दहीति dan-dah-ī-ti and दन्दह्यते dan-dah-ya-te; जञ्जभ्यते jañ-jabh-yá-te; चञ्चूर्यते cañ-cañr-yá-te.

b. पढ् pad, ‘go,’ besides reduplicating with a nasal, inserts ई ī after it: पनीपथते pa-n-ī-pad-ya-te; while द्रा drā, ‘run,’ reduplicates as if (173 b) it contained अ॒ इ (only that the inserted vowel is ई ī, which, however, is long by position): दरिद्राति dár-i-drā-ti (cp. 134 A 4).

IV. Denominatives.

175. A large number of verbs, inflected like those of the a-conjugation (p. 92), are derived, with the suffix या yá, from nouns, to which they express some such relation as 'be or act like,' 'treat as,' 'make,' 'desire.' Before the suffix, final ई i and औ u are lengthened; आ a often is also, but sometimes becomes ई ī (cp. 154, 1). Examples are:—नमस्य namas-yá, 'pay homage (namas) to'; स्वामीय svāmī-ya, 'regard as a master' (svāmi); गोपाय gopā-ya, 'be like a herdsman (go-pā) to,' 'protect'; राजाय rājā-ya, 'play the king' (rāja); द्रुमाय drumā-ya, 'rank as a tree' (druma); पुत्रीय putrī-ya, 'desire a son' (putra).

a. Denominatives which have the causative accent (á-ya) are reckoned verbs of the tenth class by the Hindu grammarians. Such are मन्त्रय mantrá-ya, 'take counsel' (mántra), कीर्तय kirtá-ya, 'celebrate' (kirtí, 'fame'); वर्णय varṇá-ya, 'depict,' 'describe' (várṇa, 'colour'); कथय kathá-ya, 'tell how,' 'relate' (ka-thám, 'how?').

CHAPTER V

INDECLINABLE WORDS

Prepositions.

176. Owing to the cases having a more independent meaning than in other Aryan languages, the number of prepositions is quite small, and their use is very limited in Sanskrit. They are nearly all postpositions¹, and they do not 'govern,' but only define the general sense of, the case to which they are added.

¹ In Homeric Greek the prepositions preserve their original position as well as accent in anastrophe: ἀπό (Skt. ápa), ἐπί (ápi), πάρα (párā), πέρι (pári).

Of the dozen Vedic postpositions (also employed as verbal prefixes) Sanskrit preserves only three in common use:—

i. अनु ánu, 'after,' and प्रति práti (Gk. προτί), 'towards,' 'about,' after the **accusative**.

ii. आ á, 'from' or 'up to,' before the **ablative**.

a. The following are also occasionally met with, nearly always following their case:—अभि abhí, 'against' (acc.); पुरस् purás, 'before' (gen.); अधि ádhi, 'over' (loc.). अन्तर् antár (Lat. inter, Eng. under), 'within,' 'between' (loc., rarely gen.).

Prepositional Adverbs.

177. The loss or obsolescence of the Vedic prepositions in the true sense is compensated in Sanskrit by the increasing use of ungenuine prepositions, that is to say, those which cannot be attached to verbs and the origin of which from cases is still for the most part clear. They are employed with all the oblique cases except the locative and the dative; with the latter case no prepositional word is ever connected in Sanskrit. These adverbs are given in the following list, grouped under the cases which they accompany:—

a. **Acc.** अन्तरा antarā and अन्तरेण ántareṇa, 'between,' 'without'; the latter also 'regarding'; निकाश nikaśā and समया samayā, 'near'; अभितः abhí-tah, परितः parí-tah, सर्वतः sarvá-tah, समन्ततः samanta-tah, 'around'; उभयतः ubhayá-tah, 'on both sides of'; परेण páreṇa, 'beyond'; यावत् yávat, 'during,' 'up to,' 'till' (also abl.).

b. **Instr.** सह sahā, समां samám, साकाम् sākám, सार्धम् sārdham, '(together) with'; विना vínā, 'without,' 'except' (also acc., rarely abl.).

c. **Abl.** All the adverbs used with this case express some modification of the fundamental ablative notion of separation:—

1. 'before' (of time): अर्वाक् arvák, पुरा purá, पूर्वम् púrvam.
 प्राक् prák. 2. 'after' (of time): अनन्तरम् an-antaram, उर्ध्वम्
 ūrdhvám, परम् param, परतः para-tah, परेण párena, प्रभृति
 prabhṛti (originally a fem. noun meaning 'commencement').
 3. 'outside,' 'out of': बहिः bahish. 4. 'apart from': अन्यत्र anyá-
 tra; अस्ते rte (also acc.).

d. Gen. Nearly all the adverbs used with this case express some relation in space:—1. 'before,' 'in presence of': अग्रे ágre, अग्रतः agra-tah, पुरतः pura-tah, पुरस्तात् purás-tät, प्रत्यक्षम्
 praty-aksam, समाक्षम् sam-akṣám. 2. 'after': पश्चात् paścát. 3. 'beyond': परतः para-tah, परस्तात् parás-tät. 4. 'above,' 'over,' 'upon': उपरि upári (also acc.) and उपरिष्टात् upári-ṣtät; the former also 'with regard to.' 5. 'below': अधः adháh and अधस्तात् adhás-tät.—With the gen. is also used कृते kṛte, 'for the sake of.'

178. The case-notions of the accusative ('whither'), ablative ('whence'), and locative ('where') are often paraphrased by nouns meaning 'proximity,' such as अन्तिक् antiká, उपकान्था upa-kaṇṭha, निकट ni-kata, सकाश sa-kāsa, सम्निधि sam-nidhi, समीप sam-ípa, पार्श्व pārvá ('side'). In the acc. they mean 'towards,' 'to,' 'near'; in the abl., 'from'; and in the loc., 'near,' 'in the presence of': in each case governing the genitive. For example:—राजोऽन्तिकं गच्छ 'go to the king'; रघोः सकाशाद् अपासरत् 'he withdrew from Raghu'; मम पार्श्वे 'beside me,' 'near me'; तस्याः समीपे नलं प्रशংসुः 'they praised Nala in her presence.'

Prepositional Gerunds.

179. Several indeclinable participles are used in the sense of prepositions:—

1. with acc. उद्दिश्य ud-dis-ya, 'pointing at' = 'towards,'

'about,' 'at,' 'for'; आदाय ā-dā-ya, गृहीत्वा gṛhī-tvā, 'taking,' नीत्वा nī-tvā, 'leading' = 'with'; अधिष्ठाय adhi-ṣṭhā-ya, अवस्था ava-lamb-ya, आश्रित्य ā-srī-tya, आस्थाय ā-sthā-ya, 'resorting to' = 'by means of'; मुक्ता muk-tvā, परित्यज्य pari-tyaj-ya. वर्जयित्वा varjay-i-tvā, 'putting aside' = 'except'; अधिष्ठत्य adhi-kṛ-tya, 'putting at the head' = 'with reference to,' 'about.'

2. with abl. आरभ्य ā-rabh-ya, 'beginning from' = 'since.'

Conjunctive and Adverbial Particles.

180. अङ्गः aṅgā, in exhortations = 'pray': अङ्ग कुरु 'pray do it.' किमङ्गः kim aṅga: 1. 'why, pray?' 2. 'how much more?'

अथ ā-tha: 1. introducing something new at the beginning of a sentence = 'now,' 'then,' 'afterwards.' 2. in the headings of books, chapters, sections, 'now' = 'here begins' (opposed to इति iti, 'here ends'). 3. connecting parts of a sentence = 'and,' 'also.' 4. 'if': अथ तात्पानुगच्छामि गमिष्यामि अमन्त्यम् 'if I do not follow them, I shall go to Yama's abode.'—अथ किम् atha kim, 'what else?' = 'it is so,' 'certainly,' 'yes.'—अथ वा atha vā: 1. 'or else,' 'or.' 2. correcting a previous statement = 'or rather,' 'but.' 3. adding a corroborative statement, 'or so' = 'so for instance': अथवा साध्यिदमुच्यते 'thus it is well said.'

अथो átho, 'then,' 'afterwards' (see उ u).

अन्यत्र anyac ca, 'and another thing' = 'and besides,' 'moreover.'

अपरम् aparam, 'further,' 'moreover,' 'besides.'

अपि ápi: 1. connecting (like च ca) parts of a sentence = 'likewise,' 'moreover,' 'and' (अपि—अपि 'both—and'). 2. 'also,' 'on one's own part': दमनकोऽपि निर्जगाम 'Damanaka also (on his part) went away.' 3. 'even,' 'though': बालोऽपि 'even

a child'; एकाक्षपि ekākṣapi, 'though alone.' 4. 'only,' 'but' (of time): मुहर्तमपि 'but a moment.' 5. 'all' with numerals: चतुर्णामपि चर्णानाम् 'of all the four castes.' In the above five senses अपि api always follows the word to which it belongs. It is also used at the beginning of a sentence as an interrogative particle, and with the optative to express a wish or preference: अपि तपो वर्धते 'is your penance prospering?' अपि स कालः स्वात् 'would that the time had come'; अपि प्राणानहं जह्यां न त्वाम् 'I would rather abandon life than thee.'—अपि नाम api nāma, 'perhaps' (see नाम nāma).

अलम् alam, 'enough,' construed with the instrumental, gerund or infinitive, expresses a prohibition: अलं भयेन 'away with fear'; अलमुपालभ्य 'cease reproaching me'; अलं प्रबोधयितुम् 'do not awaken.'

इति iti, 'thus': 1. is used after the exact words of quotations. With verbs of saying it supplies the place of inverted commas and of the indirect construction in English: तवाग्नां करिष्यामीति स मामुवाच 'he said to me, I will do thy bidding (tavaग्नाम्),' or 'he told me that he would do my bidding.'

2. It is similarly used to quote thoughts, intentions, knowledge, though not uttered: बालोऽपि नाबमन्तव्यो मनुष्य इति भूमिपः 'one should not despise a king, though a child, (thinking=) because he is a mere human being'; दातव्यमिति यहानं हीयते 'a gift which is presented (thinking 'it ought to be given'=) from a sense of duty'; न धर्मशास्त्रं पठतीति कारणम् '(the knowledge) that he reads the book of the law, is not a cause (of confidence in him).'

2. = 'here ends,' at the end of books, chapters, sections, acts: **इति तृतीयोऽङ्कः**: 'here ends the third act.'

3. 'in the capacity of,' 'as regards,' 'as for': शीघ्रमिति सुकरं निभृतमिति चिनानीयं भवेत् 'as for (doing it) quickly, it (would

be) easy; as for (doing it) secretly, it would require consideration.' (See also किम् kim and तथा tathā.)

इव iva, being enclitic, follows the word to which it belongs in sense:—1. 'like': अयं चोर इवाभाति 'this man looks like a thief.' 2. 'as if,' 'as it were': साच्चात् पश्यामीव पिनाकिनम् 'I see, as it were, Siva himself before me.' 3. 'somewhat': सरोषभिव 'somewhat angrily.' 4. 'almost': मुहूर्तमिव 'almost an hour.' 5. 'just,' 'quite': अकिञ्चिदिव 'just a little'; नचिरादिव 'quite soon.' 6. 'indeed,' 'pray' (German 'wohl'), with interrogatives: किमिव मधुराणां मण्डनं नाक्षतीगाम् 'what, indeed, is not an ornament to lovely figures?'

उत् uta, an old particle of frequent occurrence in the Veda, meaning 'and,' is preserved in Sanskrit only in combination with किम् kim (q. v.), and in अथो átho (for áthau, 'and so'), 'then,' and नो nō (for náu, 'and not'), 'not.'

उत् uta, a common particle in the Veda, meaning 'and,' 'also,' 'or,' survives only 1. in combination with प्रति and किम्:—प्रत्युत pratiuta, 'on the contrary'; किमुत kim uta, 'how much more,' 'how much less'; 2. in the second part of a double question:—**किम्—उत्** (=utrum—an) 'whether—or.' It is also frequent as an expletive at the end of a line in the Epics.

एव evá is a restrictive particle following the word which it emphasizes. It may often be rendered by 'just,' 'only,' 'exactly,' 'quite,' as well as in various other ways, sometimes merely by stress:—एक एव 'quite alone'; दर्शनमेव 'the very sight'; अहमेव 'I myself'; तदेव 'that very,' 'the same'; मृत्युरेव 'sure death'; वसुधेव 'the whole earth.'—स्त्रीव ca eva, 'and also.'—तथेव tathā eva, 'likewise,' 'also.'—नैव na eva, 'not at all,' 'by no means.'

एवम् evam, 'thus,' 'so':—एवमस्तु 'so be it'; मैवम् māg̑vam, 'not so!'

कचित् **ká-c-cit** (Vedic neuter of interr. कहूं ká-d+चिह्न॑ cid), used in questions expecting the answer 'yes' (Lat. nonne)= 'I hope':—**कचिहृष्टा त्वया राजन् दमयन्ती** 'I hope you have seen Damayantī, O king?' With negative= 'I hope not' (Lat. num):—**कचित्तु नापराधं ते छतवानस्मि** 'I have not done you any injury, I hope?'

कामम् **kāma-m** (acc. of काम 'desire'), primarily used as an adverb meaning 'at will,' 'gladly,' is frequently employed as a concessive particle:—1. 'indeed,' 'certainly,' 'forsooth,' 'to be sure'; 2. 'granted,' 'supposing' (generally with imperative), followed by adversative adverb:—**कामम्—तु**, **किंतु**, **तथापि**, or **पुनः**: 'it is true—but,' 'although—yet'; **कामम्—न तु** 'certainly—but not,' 'rather—than' (cp. वरम् varam—म् na).

किम् **ki-m**: 1. 'what?' 2. 'why?' 3. a simple interrogative particle not to be translated, and expecting the answer 'no' (Lat. num). 4. 'whether?' in double questions, followed by **किं वा**, **किमुत**, or simply **उत् वा**, or **आहोस्तिद्** 'or.'

Combinations of **किम्** kim with other particles are the following:—**किं च** 'moreover.'—**किं तु** 'but,' 'however.'—**किमिति**, **किमिव** 'wherefore?'—**किं वा** 'perchance?'—**किंस्तिद्** 'why, pray?' 'I wonder?'—**किमपि** 1. 'very,' 'vehemently': **किमपि रुदन्ती** 'weeping bitterly'; 2. 'nay, more.'—**किमु**, **किमुत**, **किपुनः**: 'how much more,' 'how much less': **एकेकम् आयनर्थाय** **किमु यच् चतुष्टयम्** 'even each singly (leads) to ruin, how much more (is it so) when the four (are combined)!''

किल् **kila** (quidem): 1. 'indeed,' 'certainly,' 'to be sure,' follows the word it emphasizes: **अर्हति किल् कितव उपद्रवम्** 'to be sure the rogue deserves calamity.' Sometimes **किल्** may be rendered by stress merely: **एकस्मिन् दिने वाघ आजगाम** **किल्** 'one day a tiger did come.' 2. 'they say,' 'we are told':

वभूव योगी किल कार्तवीर्यः 'there lived, it is said, a devotee named Kārtavīrya.'

षटम् kṛ-ta-m (neut. of past part.), 'done,' is used (like अलम् alam) with the instrumental in the sense of 'have done with':—
क्षतं सद्देहेन 'away with doubt.'

केवलम् kevala-m, 'only': केवलं स्थिपति 'he merely sleeps.'—
न केवलम्—अपि 'not only—but.'

क्वा kva, 'where?' if **repeated** with another question, expresses great difference, incongruity, or incompatibility: क्व सूर्यप्रभवो वंशः क्व चात्मविषया मतिः 'where (is) the race sprung from the sun, and where (my) limited intelligence?' i. e. 'how great is the discrepancy between the glory of the solar race and my powers of description.'

खलु khálu: 1. 'indeed,' 'surely,' often merely emphasizing the preceding word. 2. 'pray,' 'please,' in entreaties: देहि खलु मे प्रतिवचनम् 'please give me an answer' (German 'doch'). 3. with gerund = 'enough of,' 'do not' (like अलम् alam): खलु रदिला 'do not weep.'—न खलु 'not at all,' 'certainly not,' 'I hope not.'

च ca, enclitic (= τε, que), 'and,' 'also':—गोविन्दो रामच 'Govinda and Rāma.' In poetry the particle is occasionally misplaced: इह चासुच for इहासुच च 'in this world and in the next.' When more than two words are connected, the conjunction is commonly used with the last only, as in English.—
च—च 1. 'both—and.' 2. 'on the one hand—on the other,' 'though—yet.' 3. 'no sooner—than.'

चेद् ced (ca+id), 'if,' never begins a sentence or half-line (as यदि yadi, 'if,' does).—अथ चेद् 'but if.'—न चेद् or नो चेद् 'if not' (elliptically) = 'otherwise': सर्वं विमृश्य कर्तव्यं नो चेत् पशान्तापं ब्रजिष्यसि 'everything should be done after deliberation, otherwise you will come to repentance.'—चेन्न cen na, 'if—'

not' (apodosis): भावि चेन्न तदन्यथा 'if it (is) to be, it (will) not (be) otherwise.'—इति चेन्न 'if this (is objected, it is) not (so).'

आतु jātu: 1. 'at all,' 'ever.' 2. 'possibly,' 'perhaps.' 3. 'once,' 'one day.' न आतु 'not at all,' 'by no means'; 'never.'

ततः tā-tah: 1. 'thence.' 2. 'thereupon,' 'then.' **ततस्तः**: tatas tataḥ = 'what next,' 'pray go on' (with what you are saying).

तथा tā-thā: 1. 'thus,' 'so,' 'accordingly.' 2. 'likewise,' 'also,' 'as well as,' 'and' (= च). 3. 'that is so,' 'yes,' 'it shall be done.'—**तथा च** 'so also,' 'similarly.'—**तथापि** tathāpi, 'nevertheless.'—**तथा हि** 'for so (it is),' 'so for instance,' 'that is to say,' 'namely.'—**तथेति** tathāiti, 'yes.'

तद् tā-d (neut. of pron. 'that'): 1. 'then,' 'in that case.' 2. 'therefore,' 'accordingly': राजपुत्रा वयं तद् विद्यहं श्रोतुं जः कुतूहलमस्ति 'we are princes; therefore we have a curiosity to hear of war.'

तावत् tā-vat: 1. 'so long' (correlative to यावत् 'how long,' 'while,' 'till'). 2. 'meanwhile.' 3. 'in the first place,' 'first.' 4. 'just,' 'at once' (with imperative = before doing anything else): इतसावदागम्यताम् 'pray come here at once.' 5. 'already,' 'even' (as opposed to 'how much more,' 'how much less'). 6. 'only,' 'merely.' 7. 'at least': न तावत्साकुषी 'she is at least not a human being.' 8. (concessively) 'indeed,' 'certainly,' 'it is true' (followed by तु 'but,' &c.). 9. emphasizes a notion (like एव): 'as for,' 'as regards,' 'only,' 'just,' 'quite,' or to be rendered by stress only.

तावत्-च 'scarcely—when.' न तावत् 'not yet.'

तु tū (never commences a sentence): 'but,' 'however.' It is sometimes = च or वा, or a mere expletive; it is even found combined with च or repeated in the same sentence.—**चपि तु** 'but rather.' न तु 'but not.' न लिप तु na tu eva tu, 'never

at all.' परं तु 'yet,' 'however.' तु—तु 'indeed—but.' च—न तु 'although—yet not.'

न ná, 'not'; with indefinite pronoun= 'no': न कोऽपि ('not any') = 'no man'; न किंचित् 'nothing'; न क्षाचित् 'nowhere'; न कदाचित् 'never.' न if repeated amounts to an emphatic positive: न तत्र कस्ति वभूव तर्पितः 'no one was there (who was) not satisfied,' i.e. 'every one was thoroughly satisfied.'—नापि na/api, 'not even.'—नेव na/eva, 'not at all.'

ननु na-nú: 1. 'not?' in questions expecting an affirmative answer (Lat. non-ne) = 'surely': नन्वहं ते प्रियः nanuऽham te priyah, 'surely I am thy beloved?' 2. with interrogative pronouns and imperatives = 'pray': ननु को भवान् 'pray who are you?' ननु अताम् nanuऽcyatām, 'pray tell.' 3. in arguments: 'is it not the case that?' = 'it may be objected'; followed by अत्रोच्यते atracyate, 'to this the reply is.'

नाम náma, besides its adverbial meaning 'by name' (e.g. नलो नाम 'Nala by name'), has the following senses as a particle: 1. 'indeed,' 'certainly,' 'to be sure': मया नाम जितम् 'I have indeed conquered.' 2. 'perhaps': दृष्टस्वया कस्ति धर्मज्ञो नाम 'you have perhaps seen a righteous man.' 3. ironically, with interrogatives = 'pray': को नाम राज्ञां प्रियः 'who, pray, is a favourite with kings?' 4. with imperatives = 'granted,' 'no matter if,' 'ever so much': स धनी भवतु नाम 'let him be ever so rich.'—अपि नाम 1. at the beginning of a sentence with potential = 'perhaps.' 2. emphasizes a preceding word more strongly than अपि alone.—**ननु** नाम 'surely': ननु नामाहमिष्टा किल तत्र 'surely I am dear to thee.'

नु nú, 'now,' with interrogatives = 'pray': को नु 'who, pray?' नु—नु, in double questions expressing uncertainty, '(either)—or': अयं भीमो नु धर्मो नु 'can this be Bhima or Dharma?'

नुगम् nū-nā-m, usually the first word in a sentence: 'in all probability,' 'undoubtedly,' 'assuredly': नुगमं मन्ये न दोषोऽस्मि निषधस्य 'assuredly, I think, it is not the fault of the king of Niṣadha.'

नो nō (nā+u) in the Veda meant 'and not,' 'nor,' but in Sanskrit simply = 'not' (cp. चेद् céd).

परम् pāra-m: 1. 'highly,' 'greatly,' 'entirely,' 'very': परमनुगृहीतोऽस्मि 'I am greatly obliged.' 2. 'at the most': आयुस तत्र मर्त्यानां परं चिंशत् भवति 'in it the life of mortals (lasts) at most thirty (years).' 3. 'nothing but,' 'only': विषाणु स्तः परं च ते 'you only lack the horns.' 4. 'but,' 'however': सर्वशास्त्रपारगाः परं बुद्धिरहिताः 'they (are) thoroughly versed in all learning, but lack intelligence.'

पुनः púnah: 1. 'again.' 2. 'on the other hand,' 'on the contrary,' 'but.'—**पुनः** पुनः, or simply पुनः, 'again and again,' 'repeatedly.'

प्रायः prāyah, प्रायशः prāya-sah, प्रायेण prāyena: 1. 'for the most part,' 'generally,' 'as a rule.' 2. 'in all probability.'

बाढम् bādhā-m: 1. 'certainly,' 'assuredly,' 'indeed.' 2. expressing consent: 'very well.' 3. expressing assent: 'so it is,' 'yes.'

मा mā, prohibitive particle (= Gk. μή), generally used with imperative or unaugmented aorist: मा गच्छ or मा गमः 'do not go.' मा स्मा mā sma is employed in the same way. Both मा and **मैवम् mā evam** are used elliptically = 'not so!' 'don't'; similarly मा तावत् 'not for heaven's sake!' 'God forbid.' मा नाम with potential or elliptically: = 'would that not,' 'if only not': मा नाम रुचिणः 'heaven forbid (that it should be) the warders.'

मुहुः mūhuḥ: 1. 'every moment,' 'repeatedly,' 'incessantly'

(often repeated: मुड़मुड़): 2. 'on the contrary.' मुड़ः—मुड़ः 'now—now,' 'at one time—at another.'

यतः **yá-tah**: 1. 'whence' (often = 'where,' sometimes = 'whither'; often = ablative of the relative य ya). 2. 'wherefore,' 'for which reason.' 3. 'because,' 'since,' 'for' (often introducing a verse in support of a previous statement). 4. 'that,' after questions or before *oratio recta*: किं नु दुःखमतः परम् इच्छासंपद् यतो नाति 'what misery is greater than this, that there is no fulfilment of desire?'

यत्र **yá-tra**: 1. 'where.' 2. 'if.' 3. 'when.' 4. 'since.'

यथा **yá-thā**: 1. 'as': यथाज्ञापयति देवः 'as your Majesty commands.' 2. 'like' (= इव): राजते भीमी सौदामिनी यथा 'the daughter of Bhīma shone like the lightning.' 3. 'as for instance.' 4. 'in order that': यथा त्वदन्यं पुष्टवं न मस्यति 'in order that she shall think of no other man than thee.' 5. 'so that': अहं तथा करिष्य यथा स वधं करिष्यति 'I shall so contrive that he will slay him.' 6. 'that,' introducing (like यद् yád) a direct assertion, with or without इति at the end: स्योक्तं मे यथा 'you told me that—.' यथा यथा—तथा तथा 'in proportion as—so,' 'the more—the more.' तथ्यथा *tad yathā*, 'that (is) as (follows),' 'thus for instance.'

यद् **yá-d**: 1. 'that,' introducing direct assertions (like Gk. ὅτι) with or without इति at the end: चक्षुं यदिह मया हता प्रियेति 'you must say, I have slain my beloved here.' 2. (so) 'that': किं यज्ञ वेत्सि त्वम् 'how (is it) that you do not know?' 3. 'in order that': किं शक्यं कर्तुं यज्ञ कुर्धते नुपः 'what can be done in order that the king be not angry?' 4. 'inasmuch as,' 'because,' 'since.'

यदि **yád-i**, 'if' (cp. चिद् céd).—**यदि वा**: 1. 'or else,' 'or rather,' 'or': अज्ञानाद्यदि वा ज्ञानात् 'unwittingly or wittingly.' 2. sometimes = 'however.'—**यद्यपि** *yadi api*, 'even if,' 'although.'

यावत् yā-vat्: 1. (with correlative तावत्) 'as long as,' 'while,' 'till,' 'as soon as.' 2. 'meanwhile,' 'just,' expressing intended action: यावदिमां शायामाश्रित्य प्रतिपालयामि ताम् 'having resorted to this shade, I will just wait for her.'—यावत् yāvan na: 1. 'while not' = 'till.' 2. sometimes = 'if not.'—**न यावत्—तावत्** 'scarcely—when,' 'no sooner—than.'

येन yēna: 1. 'in which manner,' 'as' (corr. तेज). 2. 'whereby,' 'on what account,' 'wherefore,' 'why': मृण्ण येन न दृश्यन्ते महीचितः 'hear why the kings do not appear.' 3. 'because,' 'since' (generally with corr. तेज): दूरस्थामपि येन पश्यसि कामां तं योगं मम चक्षुषोऽप्युपदिश् 'since thou seest my beloved even when far away, teach this spell to my eye also.' 4. (so) 'that': उद्यायो दृष्टो येन दोषो न भविता 'a device has been contrived so that no blame will be incurred.' 5. 'in order that': तस्म चावतां ब्रजामि येन विश्वसो भवति 'I will become his pupil, in order that he may be inspired with confidence.'

वत् vat्, 'like,' is used at the end of compounds in the sense of **इव iva**: मृतवत् mṛta-vat, 'like a dead man.'

वरम् vara-m—न na, lit. 'the better thing (is)—(and) not' = 'better—than' (च, तु, or पुनः being generally added to the न na): वरं प्राणत्वागो न पुनरधमानाम् उपगमः 'better death than association with the base.'

वा vā, enclitic (Lat. ve), following its word (but for metrical reasons sometimes preceding it): 1. 'or.' 2. 'either or not,' 'optionally': जातदत्तस्य वा कुरुः 'for (a child) that has cut its teeth, they may optionally make (the offering).' 3. 'like,' 'as it were' (= इव): जातां मन्ये शिशिरमवितां पत्निनीं वान्यरूपाम् 'I believe her to have become changed in appearance like a lily blighted with cold.' 4. with interrogatives = 'pray': काणेन चक्षुषा किं वा 'what, pray, (with =) is the use of a blind eye?' वा—वा 'either—or.'

वै *vai*, used in the older language as a particle emphasizing the preceding word, is common in Sanskrit poetry as a mere expletive.

सत्यम् *satyā-m* : 1. 'truly,' 'certainly,' 'indeed.' 2. 'rightly,' 'justly.' 3. 'true,' 'it is so.' 4. 'very well' (in answers). 5. 'it is true—but' (तु, किं तु, तथापि).

ह *ha*, an enclitic particle, which in the older language slightly emphasized the preceding word, is in Sanskrit a mere expletive, mostly occurring at the end of a verse.

हि *hi*, never at the beginning of a sentence, but generally after the first word: 1. 'for,' 'because.' 2. 'to be sure,' 'indeed': स्तं हि तस्य प्रियवर्यस्य: 'thou art indeed his dear friend.' 3. with interrogatives or imperatives = 'pray': कथं हि देवाज्ञानीयाम् 'how, pray, shall I know the gods?' तज्जिदर्शय 'pray, show it.' 4. often used as a mere expletive, especially in order to avoid a hiatus or to obtain a long vowel in poetry. The particle sometimes occurs twice in the same sentence.

Interjections.

अयि *ayi*, used with the vocative or supplying its place, = 'friend,' 'prithee': अयि मकरोद्यानं गच्छावः 'prithee, let us go to the garden of love.'

अये *aye*: 1. a particle expressive of surprise, occurring chiefly in dramas: अये वसन्तसेना प्राप्ता 'Ah, Vasantasenā has arrived!' 2. sometimes used like अयि as a vocative particle.

अरे *are*, exclamation of address: 'ho!' 'sirrah!'

अहह *ahaha*, expresses 1. joy, 'ha!' 2. sorrow, 'alas!': अहह महापञ्चे पतितोऽस्मि 'alas! I have fallen into a deep quagmire.'

अहो *aho*, exclamation of surprise, joy, sorrow, anger, praise, or blame, commonly used with the nominative: अहो गीतस्य

माधुर्यम् 'Oh, the sweetness of the song!' **अहो हिरण्यका साध्योऽसि** 'Ah, Hiranyaka, you are praiseworthy!'

आ ā (cp. 24) is used especially to express sudden recollection : **आ एवं किल तत्** 'Ah, so indeed it was!'

आः āḥ (cp. 24) expresses joy or indignation, 'ah' : **आः अतिषिपरिभाविनि** 'Ah, you who slight your guest!'

कष्टम् kasta-m, 'woe!' 'alas!' often combined with **धिक् dhik** or **हा धिक् hā dhik**.

दिव्या distīā (inst. 'by good luck' =) 'thank heaven!' often with **वृद्ध् vrddh**, 'prosper' = 'to have cause for joy or congratulation' : **दिव्या महाराजो विजयेन वर्धते** 'your Majesty is to be congratulated upon your victory!'

धिक् dhik, exclamation of dissatisfaction, reproach, or lamentation : 'fie!' 'woe!' It is regularly used with the accusative, but the nom. gen. voc. also occur : **धिक् त्वामसु** 'shame on you!'

बत bata, expresses 1. astonishment : 'ah!' 2. regret : 'alas!' It is also combined with other interjections in the same sense : **बतारे bataare**, **अहो बत**, **अथि बत**.

भोः bhoh : 1. usually an exclamation of address : 'sir!' 'ho!' 'listen!' Though a contracted form of an old masculine singular vocative (bhavas), it is used in addressing female as well as male persons, and is connected even with the plural number. It is often repeated :—**भो भोः पण्डिताः** 'listen, Pandits!' 2. it sometimes occurs in soliloquies—'alas!'

साधु sādhū : 1. 'well done!' 'bravo!' 2. with imperative = 'come' : **दमयन्त्वा पण्णः साधु वर्तताम्** 'come, let Damayanti be played for as a stake.' 3. 'well' with 1. per. pres. : **साधु यामि** 'well, I will go.' 4. 'assuredly' : **यदि जीवामि साध्वेषं पञ्चियम्** 'if I live, I shall undoubtedly see him.'

खस्ति sv-astí : 1. 'hail!' 2. 'farewell!'

हन्ता hánta : 1. exclamation of exhortation = 'come,' 'look,' 'pray': **हन्ता ते कथयिषामि** 'come, I will tell thee'; **मृणु हन्ता** 'pray listen.' 2. expresses grief: 'alas!' 3. joy, surprise, or hurry: 'oh!' 'ah!'

हा hā, expresses 1. astonishment or satisfaction: 'ah!' 2. pain: 'alas!' **हा हतास्मि** 'alas! I am undone.' It is frequently accompanied by a vocative; and is sometimes used with a following acc. = 'alas for!' It is often combined with **कष्टम्**, **धिक्**, or **हन्ता**.

CHAPTER VI

NOMINAL STEM FORMATION AND COMPOUNDS

A. Nominal Stems.

182. Declinable stems, though they often consist of the bare root (either verbal or pronominal), are chiefly formed by means of suffixes added to roots. These **suffixes** are of two kinds: **primary**, or those added directly to roots (which may be compounded with verbal prefixes); **secondary**, or those added to stems already ending in a suffix.

1. **Primary** derivatives as a rule show the root in its strong form;—e. g. **वेद** véd-a, 'knowledge' (**विद्** 'know'). In meaning they may be divided into the two classes of abstract action nouns (cognate in sense to infinitives) and concrete agent nouns (cognate in sense to participles) used as adjectives or substantives;—e. g. **मति** ma-tí, f. 'thought' (**मन्** man, 'think'); **योध** yodh-á, m. 'fighter' (**युध्** yudh, 'fight'). Other meanings are only modifications of these two. Thus abstract substantives often acquire a concrete sense;—e. g. **नायन्** nay-ana, n. 'leading' comes to mean 'eye' (the organ that leads).

a. When the **bare root** is used as a declinable stem, it usually remains unchanged;—e.g. द्विष् dvīṣ, m. (hater) ‘enemy’ (80); युध् yūdh, f. ‘fight,’ m. ‘fighter.’ Many of these stems are used only at the end of compounds;—e.g. दुह् -duh, ‘milking’ (81). Roots ending in आ ā are shortened to ा a, and those in ई i, उ u, or औ r, are always modified by adding a त् t: these stems are only used as the last members of compounds;—e.g. सुकृत् su-kṛt-t, ‘doing well’ (cp. 187 b).

b. Several primary nominal suffixes connected with the verbal system have already been sufficiently dealt with, viz. those of the present and future participles: अत् at (85; 156), आन् āna and मान् māna (158); of the perfect: वांस् vāṁs (89; 157); of the past passive participle (160): ता ta and ना na; of the gerundive: अनीय् an-iya¹, तव्य् tav-ya², and य् ya (162). The formation of stems to which the primary suffixes of the comparative and superlative, ईयांस् iyāṁs and ईष् iṣṭha, are added has also been explained (88; 103, 2). Of the rest, the following, in alphabetical order, are the most usual and important:—

आ-: substantives and adjectives;—e.g. सर्ग sárg-a, m. ‘creation’ (सर्ज् srj, ‘emit’); मेघ megh-ā, m. ‘cloud’ (lit. ‘discharger’); मिह् mih); भाग bhāg-ā, m. ‘share’ (भज् bhaj, ‘divide’); प्रिय priy-ā, ‘pleasing,’ ‘dear’ (प्री prī, ‘please’). The substantives are almost exclusively masc.; but युग yug-ā, n. ‘yoke’ (Gk. ιγνόν, Lat. yug-u-m).

अ-an: masc. agent nouns and a few defective neuter stems;—e.g. राजन् rāj-an, m. ‘ruler,’ ‘king’ (90, 1); अहन् áh-an, n. ‘day’ (91, 2).

¹ The latter part, ईय् iya and य् ya, of these two suffixes is secondary (182, 2), but the whole is employed as a primary suffix (162, 3).

² The first part of तव्य् tav-ya is probably derived from the old infinitive ending तवे tave (App. III, 13 b).

अन ana: neut. action nouns;—e.g. दर्शन dár-ana, n. ‘sight’ (दृश् drś, ‘see’), भोजन bhój-ana, n. ‘enjoyment’ (भुज् bhuj, ‘enjoy’); also agent nouns;—e.g. वाहन váh-ana, ‘conveying,’ n. ‘vehicle’; very rarely with weak vowel: क्रपण krp-apá (‘lamenting’), ‘miserable.’

अस as, इस is, उस us: neuter action nouns, often with concrete meaning (cp. 83);—e.g. वचस् vác-as, ‘speech’; ज्योतिस् jyót-is, ‘light’; धनुस् dhán-us, ‘bow.’

ई i: fem. action nouns, also agent nouns (adj. and subst.), and a few neuters of obscure origin;—e.g. कृषि kṛṣ-i, f. ‘tillage’; सूचि súc-i, ‘bright’; पाणि pāṇ-i, m. ‘hand’; अक्षि áks-i, n. ‘eye,’ अस्थि ásth-i, n. ‘bone,’ दधि dádh-i, n. ‘sour milk’ (cp. 99, 3).

उ u: agent nouns, adj. and subst., the latter being mostly masc., but including several fem. and neut.;—e.g. तन् tan-ú, ‘thin’ (Lat. ten-u-i-s); बाहृ bāh-ú, m. ‘arm’ (Gk. πῆχυς); हन् hán-u, f. ‘jaw’; जान् ján-u, n. ‘knee’ (Gk. γόνυ).

उन una: adj. and masc. neut. subst.;—e.g. तरुण tár-uṇa, ‘young’; मिथुन mith-uná (m.), n. ‘pair,’ शकुन śak-uná, m. ‘bird.’

ऊ ū: fem., mostly corresponding to m. and f. in उ u;—e.g. तन् tan-ú, ‘body’; independently formed: चमू cam-ú, ‘army,’ वधू vadhu-ú, ‘bride.’

त ta: besides ordinarily forming past passive participles appears, in a more general sense, as the suffix of a few adjectives and substantives;—e.g. शीत sí-tá, ‘cold,’ असित ás-i-ta, ‘black’; दूत dū-tá, m. ‘messenger,’ हस्त háś-ta, m. ‘hand.’

ति ti: fem. action nouns;—e.g. भूति bhū-tí, ‘well-being’ (Gk. φύσις); जाति jā-ti, ‘birth’; ज्ञाति jñā-tí, ‘kinsman,’ is, however, **masc.** (owing to its concrete sense designating a male being).

तु tu: chiefly forms the stem of infinitives in तुम् -tum;—e.g. गन्तुम् gan-tum, 'to go'; also a few masc. and neut. substantives:—तन्तु tán-tu, m. 'thread,' हेतु he-tú, m. 'cause' (हि hi, 'impel'); वास्तु vás-tu, n. 'dwelling' (Gk. *αστον*).

तृ tr̥: masc. agent nouns;—e.g. कर्तृ kar-tr̥, 'doer'; also names of relationship, fem. as well as masc.;—e.g. मातृ mā-tr̥, f. 'mother,' पितृ pi-tr̥, m. 'father' (101).

त्र tra, m. n., त्रा trā, f.: expressive of the instrument or means;—e.g. पात्रा pá-trā, n. 'cup' (पा pā, 'drink'); दंष्ट्रा dámṣṭra, m. 'tusk' ('biter'): दंश् dámś, मन्त्रा mán-trā, m. 'prayer' (मन् man, 'think'); मात्रा má-trā, f. 'measure' (Gk. *μετρον*).

थ tha, m. n., था thā, f.;—e.g. अर्थ ár-thā, m. 'aim,' 'object'; तीर्थ tīr-thā, n. 'ford'; गाथा gá-thā, f. 'song.'

न na, m. n., ना nā, f.: besides ordinarily forming past pass. participles (160, 1), also adjectives and substantives;—e.g. क्रष्णa kṛṣ-nā, 'black'; वर्णa vár-na, m. 'colour'; पर्णa par-ṇā, n. 'wing'; तृष्णा tṛṣ-ṇā, f. 'thirst.'

नि ni, m. f.;—e.g. अग्नि ag-ní, m. 'fire' (Lat. *ignis*); श्रेणि sré-ní, f. 'line.'

नु nu, m. f.;—e.g. भानु bhā-nú, m. 'light,' सूनु sū-nú, m. 'son'; धेनु dhe-nú, f. 'cow.'

म ma, adj.; m. subst.;—e.g. भीम bhī-má, 'terrible'; धूम dhū-má, m. 'smoke.'

मन् man, m. n.: chiefly neut. action nouns;—e.g. कर्मन् kár-man, n. 'action,' ब्रह्मन् bráh-man, n. 'prayer'; अस्मन् ásm-an, m. 'stone' (Gk. *ακμων*), ब्रह्मन् brah-mán, m. 'one who prays' (90, 3).

मि mi, m. f., मी mī, f.;—e.g. रामि rá-mí, m. 'ray'; भूमि bhū-mi, f. 'earth'; भूमी bhū-mī, f. id.; लक्ष्मी laks-mí, f. 'prosperity.'

यु yu, m.;—e.g. मन्यु man-yú, 'anger'; मृत्यु mṛt-yú, 'death.'

रा *ra*, adj.; m. n. subst.;—e.g. उग्र ug-rá, ‘terrible’; रुद्र rud-rá, m. name of a god; अभ abh-rá, n. ‘cloud.’

रु *ru*, adj.; n. subst.;—e.g. भीष्म bhi-rú, ‘timid’; अश्व áś-ru, n. ‘tear.’

वा *va*, adj.; m. subst.;—e.g. सर्व sár-va, ‘all’ (Lat. sal-vo-s); अश्व áś-va, m. ‘horse’ (Lat. eq-uo-s).

वन् *van*, adj.; m. n. subst.;—e.g. पीवन् pí-van, ‘fat’; ग्रावन् grá-van, m. ‘stone’ (90, 4); पर्वन् pár-van, n. ‘joint.’

2. Secondary nominal Suffixes:—

आ *a*, adj.; m. n. subst.: forms adjectives, chiefly with initial Vṛddhi, expressing the sense of relation to or connexion with the primitive word;—e.g. मानव mānav-á, ‘belonging to man’ (मनु manu). Many of these have become substantives in the masc. and, as abstracts, in the neuter;—e.g. मानव mānav-á, m. ‘human being’; वैश्वामित्र vaisvāmitra, m. ‘descendant of Visvāmitra’; पौरुष pauruṣ-á, ‘manly,’ n. ‘manliness.’ When formed with Vṛddhi, these derivatives always take ई ī in the feminine.

आ ā: forms the fem. of adjectives which in the masc. and neut. end in आ *a*;—e.g. कान्ता kānt-ā, ‘beloved’ (97).

आनी ānī: forms the fem. of the names of deities ending in आ *a*;—e.g. इन्द्राणी indr-ānī, ‘wife of Indra.’

आयन āyana, m.: forms patronymics with initial Vṛddhi;—e.g. आश्वलायन áśval-āyana, ‘descendant of Asvala.’

ई i, m.: forms patronymics with initial Vṛddhi;—e.g. मारुति mārut-i, ‘descendant of the Maruts.’ Similarly formed is सारथि sārath-i, ‘charioteer’ (सरथ sa-rátha, ‘driving on the same car’).

इन् in: forms, in the sense of ‘possessing,’ adjectives from stems ending in आ *a*;—e.g. बलिन् bal-in, ‘strong,’ from बल bala, n. ‘strength’ (87).

ई ī: forms the fem. of masc. stems made with suffixes ending in consonants (95), or with त्रि (101 e), often to those in उ u

(98 c), or in अ a (always when formed with Vṛddhi);—e.g. देवी devī, 'goddess' (देव dev-ā, 'god'). Cp. 107.

ईन īna: forms adjectives, chiefly expressive of direction and made from words in अश्च aśc;—e.g. प्राचीन prāc-īna, 'eastern' (प्राच् prāñc, 'eastward').

ईय īya: forms general adjectives;—e.g. पर्वतीय parvat-īya, 'mountainous'; तदीय tad-īya, 'belonging to him,' 'his.'

क ka: forms adjectives and diminutives;—e.g. अन्तक् ánta-ka, 'ending'; with Vṛddhi, वार्षिक् vārṣ-i-ka, 'belonging to the rains' (vārṣāḥ); राजक् rāja-ka, m. 'petty king,' पुत्रक् putra-ka, 'little son.' The fem. of such derivatives (in a-ka) is often formed with इका ikā;—e.g. पुत्रिका putr-ikā, 'little daughter.'

तन tana: forms adjectives with a temporal meaning;—e.g. नूतन nū-tana, 'present,' पुरातन purā-tana (f. ī), 'ancient.'

तम tama: forms superlatives and ordinals;—e.g. ut-tamā, 'highest'; śata-tamā, 'hundredth.'

तर tara: forms comparatives;—e.g. उत्तर út-tara, 'higher.'

ता tā, f., त्वा tva, n.: form abstract substantives with the sense conveyed by the English suffix '-ness';—e.g. देवता devá-tā, 'divinity'; अमृतत्वा amṛta-tvā, n. 'immortality'; पञ्चत्वा pañca-tvā, 'five-ness' (i.e. dissolution into the five elements), 'death.'

त्य tya, adj.; m. n.: forms nouns from prepositions and adverbs;—e.g. नित्य ní-tya, 'constant'; अपत्य ápa-tya, n. 'offspring'; अमात्य amā-tya, m. 'companion' (अमा amā, 'at home').

थ tha, adj.: forms some ordinals from cardinals;—e.g. चतुर्थ catur-thā, 'fourth.'

भ bha, m.: forms the names of animals;—e.g. गर्दभ garda-bhā, 'ass,' वृषभ vr̥ṣa-bhā, 'bull.'

म ma, adj.: forms some superlatives, partly from prepositions, and some ordinals;—e.g. अवम ava-má, 'lowest,' मध्यम madhya-má, 'middlemost'; पञ्चम pañca-má, 'fifth.'

मत् mat, adj.: forms, in the sense of 'possessing,' derivatives from substantives (except such as end in आ a);—e. g. अग्निमत् agni-mát, 'maintaining the (sacred) fire'; 'fiery.'

मय् maya, adj. (f. ई ī), 'consisting of';—e. g. मनोमय् mano-máya, 'consisting of mind,' 'spiritual.'

य् ya, adj.; m. n. subst.: forms adjectives in the sense of 'relating to,' masc. patronymics and neuter abstracts with Vṛddhi, as well as ordinary adjectives without Vṛddhi;—e. g. ग्रीव्य् gráiv-ya, 'relating to the neck' (ग्रीवा grívā); आदित्य् ādít-yá, m. 'son of Aditi'; सौभाग्य् saubhág-ya, n. 'good fortune' (from सुभग् su-bhágā, 'fortunate'); पित्र्य् pítr-ya, 'paternal' (पितृ pitṛ, 'father').

र् ra, adj.: forms comparatives from prepositions and ordinary adjectives;—e. g. अवर् áva-ra, 'lower'; धूम् dhūm-rá, 'grey' (from धूम् dhūma, 'smoke').

ल् la, adj.; m. subst.: forms adjectives and a few diminutives;—e. g. कपिल् kapi-lá ('monkey-coloured'), 'brown,' बहुल् bahu-lá, 'abundant'; वृषल् vṛṣa-lá, m. 'little man,' 'man of low caste,' 'Sūdra.'

वत् vat, adj. 'possessing';—e. g. प्रजावत् prajá-vat, 'having offspring'; नभस्त् nábhás-vat, 'cloudy,' m. 'wind.'

वन् van: forms in the sense of 'possessing' adjectives and masc. substantives;—e. g. मधवन् maghá-van, 'bountiful,' m. an epithet of Indra; अथर्वन् athar-van, m. 'fire-priest.'

विन् vin: forms adjectives meaning 'possessing';—e. g. यशस्विन् yaśas-vin, 'glorious.'

183. The above lists practically supply the rules of **gender** for the Sanskrit noun. These may be summarized as follows.

Speaking generally, all stems ending in the long vowels आ ā, ई ī, उ ū, are feminine; stems ending in आ a, त् t, न् n, may be

masculine or neuter; stems ending in ए i or ए u may be of any gender.

a. Feminine are all stems formed with the suffixes आ ā, ई ī, ऊ ū, ता tā, चा trā, ति ti.

b. Neuter are all stems formed with the suffixes त्वा tva, रु ru, इस् is, उस् us, and (unless the name of a living being) अस् as, and (unless meaning an agent) अन् ana.

c. Masculine are (in so far as they are not used adjectivally) all stems formed with the suffixes त ta, व va, यु yu; आयन āyana, ई i (patronymic), क ka, भ bha, ल la.

d. Masc. or fem. are stems formed with the suffixes नि ni, नु nu, मि mi, त्रु tr̥; also stems formed with the bare root (neuter also if adjectives).

e. Masc. or neut. are stems formed with the suffixes अ a, थ tha, न na, उन una, म ma, य ya, र ra, त्य tya, च tra, तु tu, अन् an, मन् man, वन् van; also the adjectives formed with इन् in, विन् vin, ईन् ina, ईय् iya, तन् tana, तम् tama, तर् tara, मय् maya, मत् mat, वत् vat.

f. Masc., fem., or neut. are stems formed with ए i or ए u.

B. Compounds.

184. I. Verbal Compounds are formed by combining roots with some twenty prepositions and a few adverbs. The compound verb is conjugated like the simple verb. Thus गम् gam, 'to go,' combines with सम् sam, 'together,' to संगम् sam-gam, 'to go together,' 'unite'; 3. sing. pres. संगच्छति sam-gacchati. The compound root can be used to form nominal stems by means of the primary suffixes enumerated above (182, 1);—e.g. संगम् sam-gam-ā, m. 'union.'

a. The prepositions which are compounded with roots are the following:—अति áti, 'beyond'; अधि ádhi, 'upon'; अन् ánu,

'after'; **अन्तर्** antár, 'between'; **अप्** ápa, 'away'; **अपि** ápi, 'on'; **अभि** abhf, 'against'; **अव्** áva, 'down'; **आ ा¹**, 'near'; **उद्** úd, 'up'; **उप्** úpa, 'up to'; **नि नि**, 'down'; **निस् निस्**, 'out'; **परा** párá, 'away'; **परि** pári, 'around'; **प्रा** prá, 'forth'; **प्रति** práti, 'towards'; **वि वि**, 'asunder'; **सम् सम्**, 'together.'

b. A few adverbs are also compounded with a limited number of verbs: **तिरस्** tirás, 'across,' 'aside,' with **कृ कृ**, 'make,' **धा** dhā, 'put,' **भू भू**, 'be';—e.g. **तिरस्कुर्वन्ति** tiras-kurvanti, 'they abuse'; **तिरोधा** tiro-dhā, 'put aside,' 'conceal'; **तिरोऽभवन्** tiro 'bhavan, 'they disappeared'; **पुरस्** purás with **कृ कृ** and **धा** dhā, 'put in front,' 'honour';—e.g. **पुरस्क्रियत्वाम्** puras-kriyantām, 'let them be honoured'; **आविस् ावि**, 'openly,' with **कृ कृ**, 'to manifest,' with **अस् अस्** as and **भू भू**, 'to appear';—e.g. **आविष्करोति** āviṣ-karoti, 'he shows'; **आविरासीत्** āvir-āśit, 'he appeared'; **अलम्** álam, 'enough,' with **कृ कृ**, 'to adorn.' **श्रद्** śrād, an old word meaning 'heart' (Lat. cord-), having acquired the character of an adverb, is compounded with **धा** dhā, 'put'; and similarly **नमस्** námás, 'obeisance,' **अस्तम्** ásta-m, acc. of **अस्ता** ásta, 'home,' are compounded with participles of **कृ कृ**, 'do,' and **इ इ**, 'go,' respectively;—e.g. **श्रद्धामि** śrad-dadhāmi, 'I put faith,' 'credit' (Lat. crēdo); **नमस्त्वय** námas-kítya, 'having adored'; **अस्तमित्** ástam-ita, 'set' (of the sun).

Note. Adjectives or substantives may be compounded with **कृ कृ** and **भू भू**, before which final **आ ा**, **आ ा**, or **इ इ** becomes **ई ई**, final **उ उ** becomes **ऊ ऊ**;—e.g. **वश्** vasa, m. 'control': **वशीकृ** vasí-kṛ, 'reduce to subjection,' **वशीभू** vasí-bhū, 'become subject'; **परिखीष्वत्** parikhī-kṛta, 'turned into a moat' (**परिखा** parikhā). The sense of these verbal compounds implies a trans-

¹ The preposition **आ ा** reverses the sense of verbs of going or giving;—e.g. **आगम्** á-gam, 'come'; **आदा ा-दा**, 'take.'

formation; thus रत्नीभृत ratnī-bhūta would mean 'turned into a jewel,' but रत्नभृत ratna-bhūta, 'being a jewel,' as a nominal compound (188, 1 c).

II. Nominal Compounds.

185. The power of combining two or more words into one, which belongs to all the Indo-European languages, has been more largely developed in Sanskrit than in any of the others. Not only are long and complex compounds here in constant use, but they also take the place of the analytical modes of expression which prevail in the other cognate tongues. Thus Kālidāsa describes a river as 'wave-agitation-loquacious-bird-row-girdle-string-ed,' while we should say: 'her girdle-string is a row of birds loquacious because of the agitation of the waves.' Compounds being therefore of great syntactical importance in Sanskrit, it is necessary to distinguish and classify the various kinds, in order that the meaning of a Sanskrit sentence may be clearly understood. The most convenient division is into the three classes of Co-ordinatives, Determinatives, and Possessives. The Determinatives, so called because the former member determines (or qualifies) the latter, are of two kinds, Dependent and Descriptive. Possessives are secondary compounds, consisting chiefly of Determinatives turned into adjectives.

a. All words making up a compound except the last, ordinarily appear in the form of their uninflected stem; those with two stems using the weak, and those with three, the middle stem (73 a). The last word, in the case of Co-ordinatives and Determinatives, retains, as a rule, its usual form and inflexion, as well as, if a substantive, its gender; while, in Possessives, it is variable like an adjective.

E.g. देवदासः deva-dāsah, m. 'servant of a god, or of the gods';

स्वामिसेवा svāmi-sevā, f. 'serving a master'; **राजकर्म** rāja-karma, n. 'duty of a king'; **सनामन्** sa-nāman, 'homonymous': nom. m. **सनामा**, f. **सनाम्बी**, n. **सनाम**.

1. Co-ordinative (Dvandva) Compounds.

186. These consist of two (or more) nouns, far less commonly adjectives, very rarely adverbs, connected in sense by the copula 'and.' Dvandva, the name applied to Co-ordinatives by the Hindu grammarians, means 'pair' or 'couple.'

1. Compounded substantives are inflected in the dual or plural according as two or more objects are denoted, the gender being that of the last member;—e. g. **हस्त्यश्वौ** hasty-aśvau, 'an elephant and a horse'; **हस्त्यश्वः** hasty-aśvah¹, 'elephants and horses.' When, however, the parts of the compound express not individuals but categories, the Dvandva is inflected in the neuter singular as a collective;—e. g. **गवाश्वम्** gavaśvam, 'kine and horses.' Names of objects associated in pairs by way of contrast are often combined in Dvandvas;—e. g. **सिंहगजाः** simha-gajāḥ, 'lions and elephants'; **सारमेयमार्जाराः** sārameya-mārjārāḥ, 'dogs and cats'; **अहोरात्र** aho-rātra, m. n. 'day and night'². The number of members in the compound is not limited and is often considerable;—e. g. **देवगन्धर्वमानुषोरगराचसाः** deva-gandharva-mānusa-uraga-rākṣasāḥ, 'gods, heavenly musicians, men, serpents, and demons.'

2. Adjectives (including past participles) are comparatively seldom compounded as Dvandvas;—e. g. **उत्तरदक्षिण** uttaradakṣiṇa, 'north and south'; **शीतोष्ण** śīta-uṣṇa, 'cold and hot'; **सितासित** sita-asita, 'white and black'³; **घनायत** ghana-āyata,

¹ Cp. Lat. su-ove-taurilia.

² Cp. Gk. *νυχθήμερον*

³ Cp. λευκο-μέλας.

'dense and extensive' (forest); **कृताकृत** krta_akrta, 'done and undone'; **मृताजात** mṛta_ajāta, 'dead and unborn.'

a. Two past participles are sometimes compounded to express immediate sequence, the relation of the second to the first being often translatable by 'as soon as';—e.g. **दृष्टनष्ट** dr̥ṣṭa-naṣṭa, 'seen and vanished' = 'vanished as soon as seen'; **जातप्रत** jāta-preta, 'died as soon as born'; **उत्खातप्रतिरोपित** ut-khāta + prati-ropiṭa, 'uprooted and replanted'; **सुप्तोन्त्यित** supta_antthita, 'having slept and arisen,' i.e. 'having just arisen from sleep.'

3. Examples of the rare Dvandvas composed of adverbs are **सायंप्रातर्** sāyām-prātar, 'in the evening and morning'; **दिवानक्तम्** divā-naktam, 'by day and night.'

a. Occasionally complex Dvandvas, made up of compounds of another class, are met with;—e.g. **व्याकीर्णकेसरकरालमुख** vyākīrṇa-kesara+karāla-mukha, 'having a dishevelled mane and terrific jaws,' consists of two possessives (189).

b. Of the numerous Vedic Dvandvas consisting of the names of deities, each member being in the dual and separately accented, only very few survive in Sanskrit: **मित्रावरुणौ** mitrā¹-váruṇau, 'Mitra and Varuṇa'; **द्यावापृथिव्यौ** dyāvā¹-pr̥thivyaू, 'Heaven and Earth.' In cases other than nom. voc. acc. the final member only is inflected: **मित्रावरुणयोः** mitrā-varuṇayoh and **द्यावापृथिव्योः** dyāvā-pr̥thivyoḥ.

c. **मातृ** māṭr, 'mother,' and **पितृ** pitr, 'father,' as the first member of a Dvandva of relationship, assume the form of the nom. sing.: **मातापितरौ** māṭā-pitaraू, 'mother and father'; **पितापुत्रौ** pitā-putraू, 'father and son.'

¹ Mitrā and Dyāvā are Vedic duals. This type of compound was perhaps originally due to the juxtaposition of elliptic duals (*c*);—e.g. Mitrā, 'the two Mitras' being = 'Mitra and Varuṇa.' **द्वादश** dvā-dasha is a numeral Dvandva ('two and ten') in which the first number is an old dual.

The masc. of co-ordinate pairs of relations can be used alone in the dual so as to include the female;—e.g. पितरौ pitaraū = 'parents'; अशुरौ svāśuraū¹ = 'parents-in-law'; पुत्रौ putraū = 'son and daughter' (as well as 'two sons'); भातरौ bhrātarau = 'brother and sister'².

2 a. Dependent (*Tatpurusa*) Determinatives.

187. A dependent determinative is one in which the first member depends on the last, the syntactical relation of the former to the latter being that of an attribute (noun or pronoun) in an oblique case. The compound may be a substantive or an adjective, according as the last member is one or the other.

E.g. तत्पुरुष tat-puruṣa, m. 'the man of him,' 'his man' (an example used by the Hindu grammarians to designate the class); शूरमानिन् śūra-mānin, adj. 'thinking oneself a hero'; गुणोपेत guṇa-upeta, adj. 'endowed with virtues' (upajita is a past part.).

In dependent compounds the first member may have the sense of any oblique case, but that of the gen. is by far the commonest.

i. Acc. The last member is naturally always an adjective of a verbal nature³;—जयप्रेष्ट् jaya-prēṣṭu, adj. 'desiring victory' (prāpsu is a desid. adj., cp. 170, 2); वर्षभोग्य varṣa-bhogya, adj. 'to be enjoyed for a year' (bhogya is a fut. part. pass.); गृहागत gṛha-āgata, adj. 'come to the house' (āgata is a past part.); ग्रामप्राप्त् grāma-prāpta, 'arrived at the village'⁴. (A past part. is more commonly placed at the beginning, when the compound

¹ Cp. Lat. *soceri* = *socer et socrus*.

² Cp. Gk. ἀδελφοί and Lat. *fratres* = 'brother and sister.'

³ Cp. Gk. ἵππο-δαμο-ς, 'horse-taming,' Lat. *jū-dex*, 'pointing out the law,' 'judge.'

⁴ The past part. गत gata, 'gone to,' is often used at the end of Tatpurusas in the sense of 'relating to,' 'existing in';—e.g. हस्तगत hasta-gata, 'held in the hand.'

becomes a possessive;—e.g. प्राप्तग्राम prāpta-grāma, lit. ‘having a reached village.’)

2. **Instr.** मासपूर्व māsa-pūrva, ‘earlier by a month’; स्वामिसदृश svāmi-sadr̥ṣa, ‘like (his) master’ (cp. 199, 2 c); अल्पोन alpañuna, ‘deficient by a little’ = ‘almost finished’; अहिहत ahi-hata, ‘killed by a snake’; देवदत्त deva-datta, ‘given by the gods’ (cp. θεό-δοτος), commonly used as a proper name with an auspicious sense (Dien-donné) and often denoting an indefinite person = ‘so-and-so.’

3. **Dat.** युपदार् yūpa-dāru, n. ‘wood for a sacrificial post’; विष्णुबलि viṣṇu-bali, m. ‘offering to Viṣṇu’; प्रभुहित prabhu-hita, adj. ‘advantageous to the king.’

4. **Abl.** स्वर्गपतित svarga-patita, adj. ‘fallen from heaven’; भवदन्य bhavad-anya, adj. ‘different from you.’

5. **Gen.** राजपुरुष rāja-puruṣa, m. ‘king’s man’; व्याघ्रबुद्धि vyāghra-buddhi, f. ‘thought of (its being) a tiger.’

6. **Loc.** उरोज्ज uro-ja, adj. ‘produced on the breast’; अश्वकोविद् asva-kovida, adj. ‘skilled in horses’; गृहजात gṛha-jāta, adj. ‘born in the house’; पूर्वारुद्रत pūrvārūḍa-ta, adj. ‘done in the forenoon.’

a. Some dependent compounds retain the case termination in the governed noun;—e.g. धनंजय dhanam-jaya, adj. ‘winning booty,’ m. as a proper name; परस्मैपद parasmai-pada, n. ‘word for another’; वाचस्पति vācas-pati, m. ‘lord of speech’; युधिष्ठिर yudhiṣṭhira, adj. ‘firm in battle,’ m. as a proper name.

b. If a root forms the last member of a Tatpurusa it undergoes no change except that आ ā is shortened to अ a, while इ i, उ u, औ ū add त t (cp. 182, 1 a);—e.g. वरद् vara-da, adj. ‘granting boons’ (दा dā, ‘give’); विश्वजित् viśva-ji-t, adj. ‘all-conquering’; कर्मकृत् karma-kṛ-t, adj. ‘doing work,’ ‘laborious.’

c. At the end of a dependent, विशेष viśeṣa, m. means ‘special kind of,’ i.e. ‘choice,’ ‘pre-eminent’; similarly अन्तर् antara, n.

'difference,' generally means 'other,' sometimes 'special,' 'particular';—e.g. तेजोविशेष tejo-visēṣa, m. 'extraordinary splendour'; देशान्तर desā-antara, n. 'another country'; उपायान्तर upāya-antara, n. 'a special means'; भाष्यान्तर bhāṣya-antara, n. 'particular conversation.'

d. अर्थ artha, m. 'object,' 'purpose,' is often used adverbially at the end of dependents in the acc. and less commonly in the dat. and loc.;—e.g. दमयन्त्यर्थम् dāmayanty-artham, 'for the sake of Damayanti.'

2 b. Descriptive (Karmadhāraya) Determinatives.

188. A descriptive determinative is one in which the first member describes the last, the syntactical relation of the former to the latter being that of a predicate. This relation may be expressed in three ways:—

i. By a **Noun** (in apposition);—e.g. राजर्षि rāja-rṣi, m. 'king sage,' i.e. 'royal sage'; स्त्रीजन strī-jana, m. 'women-folk.'

a. A title is thus sometimes compounded with a proper name;—e.g. अनुत्यराक्षस aṇūtya-Rākṣasa, 'Minister Rākṣasa.' Occasionally the proper name comes first;—e.g. शांखिलीमातृ Sāñdili-māṭṛ, 'Mother Sāñdili.'

b. The apposition often expresses a comparison;—e.g. जलदस्याम jalada-syāma, adj. 'dark as a cloud'; हिमशिशिर hima-siśira, adj. 'cold as ice'; जलानश्चन्द्रचपल jala-antaś-candra-capala, adj. 'fickle as the moon reflected in the water.' When both members are substantives the object with which a comparison is made is placed not at the beginning of the compound, but at the end;—e.g. पुरुषव्याघ purusa-vyāghra, m. 'man-tiger,' i.e. 'tiger-like man,' 'human tiger'; वाञ्छधु vāñ-madhu, n. 'speech-honey,' i.e. 'honied speech'; पादपद्म pāda-padma, n. 'foot-lotus,' i.e. 'lotus-like foot.'

c. The past part. भूत् bhūta, 'become,' 'existent,' is often added, in the sense of 'being,' to an appositional substantive (which is thus turned into an adj.);—e.g. तमोभूत् tamo-bhūta, 'existing in a state of darkness'; रत्नभूत् ratna-bhūta, 'being a jewel' (cp. 184 b, note).

2. By an **Adjective**;—e.g. कृष्णसर्प kṛṣṇa-sarpa, m. ‘black snake’; नीलोत्पल nīla-utpalā, n. ‘blue lotus’; मध्याह्न madhya-ahna, m. ‘midday’; अर्धमार्ग ardha-mārga, m. ‘half way’; वर्तमानकवि vartamāna-kavi, m. ‘living poet.’

a. Those compounds in which the adjective is a **numeral** are by the Hindu grammarians treated as a special class, called **Dvign** ('two-cow'). They are generally neuters or feminines (in द्वि) expressing aggregates;—e. g. त्रिलोक tri-loka, n. or त्रिलोकी tri-lokī, f. 'the three worlds.' They may also become adjectives by being turned into possessives (189);—e.g. त्रिगुणा tri-guṇā, n. 'the three qualities'; adj. 'possessing the three qualities.'

b. पूर्वं pūrvam, 'previous,' is put at the end, instead of adverbially at the beginning, in the sense of 'before,' after past participles;— e. g. दृष्टपूर्वम् adj. 'seen before.'

c. At the beginning of a descriptive compound महत् mahat becomes महा mahā, while at the end राजन् rājan, अहन् ahan, सखि sakhi, रात्रि rātri, become राज, अह, सख, रात्र (m. n.) respectively;—e.g. महाराजः ‘great king’; पुण्याहम् punya aham, ‘auspicious day’; प्रियसखः ‘dear friend’; अर्धरात्रि ardha-rātra, m. ‘midnight.’

d. अन्योन्य anyo-(a)nya and **परस्पर** para-s-para, 'one another,' are a kind of irregular compound in which the nom. masc. form, due to frequent syntactical juxtaposition, became generalized; thus **अन्योन्याम्** acc. sing. fem. = **अन्या-अन्याम्** anyā-anyām.

3. By an **Adverb** (inclusive of particles and prepositions);—

e.g. सुजन् su-jana, m. 'honest man'; अधिलोक् adhi-loka, m. 'highest world'; अज्ञात् a-jñāta, adj. 'unknown'; यथोक्त् yathā-ukta, adj. 'as stated'; एवंगत् evam-gata, adj. 'thus faring.'

a. Compounds of this kind, when used in the acc. neuter as adverbs, are treated by the Hindu grammarians as a special class called **Avyayī-bhāva** ('indeclinable state'). Such are अनुरूपम् anu-rūpam, 'conformably'; यथाशक्ति् yathā-sakti, 'according to ability'; सविनयम् sa-vinayam, 'politely'; यावज्जीवम् yāvaj-jīvam, 'for life.'

3. Possessive (**Bahuvrīhi**) Compounds.

189. These compounds are essentially adjectives agreeing with a substantive expressed or understood. They are determinatives (generally of the adjectively descriptive class) ending in substantives, which are made to agree in gender, number, and case with another substantive. Thus बहुव्रीहि bahu-vrīhi, m. 'much rice,' becomes an adjective in the sense of 'having much rice' (an example used by the Hindu grammarians to designate the class).

'Every kind of determinative can be turned into a possessive;—e.g. इन्द्रशत्रु् indra-śatru, m. 'foe of Indra': adj. 'having Indra as a foe'; भीमपराक्रम bhīma-parākrama, m. 'terrible prowess': adj. 'of terrible prowess'; त्रिपद् tri-pād, adj. 'three-footed' (Gk. *τρίποδ-*, Lat. *tri-ped-*); अधोमुख् adho-mukha, adj. 'downcast' (mukha, n. 'face'); अपुत्र a-putra, adj. 'sonless'; सभार्या sa-bhāryā, adj. 'accompanied by his wife' (bhāryā); तथाविध tathā-vidha, adj. 'of such a kind' (vidhi, m.); दुर्मनास् dur-manās, adj. nom. m.f. (*δυσμενής*), 'ill-minded,' 'dejected.'

a. In the Vedic language possessives were distinguished from determinatives by accent;—e.g. rāja-putrā, 'king's son'; rājā-putra, adj. 'having kings as sons.'

b. Possessives often come to be used as substantives or proper

names;—e. g. सुहृद् su-hṛd, 'good-hearted,' becomes masc. 'friend'; सत्यश्रवास् satyā-śravās, adj. nom. m. 'of true fame,' becomes the name of a man (cp. 'Ετεο-κλέης).

c. Possessives are often very intricate, containing several other compounds. Thus [(vīci-kṣobha)-stanita-(vihaga-śreṇi)]-(kāñcī-guṇā) is based on an appositional descriptive consisting of two main parts. The second, 'kāñcī-guṇa,' m. 'girdle-string,' is a Tatpuruṣa. The first is an adjectival descriptive in which the Tatpuruṣa 'vihaga-śreṇi,' 'row of birds,' is described by 'vīci-kṣobha-stanita,' 'loquacious through wave-agitation.' The latter is a compound Tatpuruṣa, in which 'stanita' is qualified by the simple Tatpuruṣa 'vīci-kṣobha,' 'agitation of the waves.' शीतोष्णकिरणी sīta-uṣṇa-kiranāu, 'moon and sun,' is an example of a Bahuvrīhi which is used as a substantive and contains a Dvandva. It is in reality a kind of contracted Dvandva ('the cool and the hot-rayed' for 'the cool-rayed and the hot-rayed').

d. Bahuvrīhis with a past participle at the beginning are syntactically often equivalent to a gerund or loc. absolute;—e. g. त्यक्तनगर् tyakta-nagara, 'having the city left' = नगरं त्यक्ता nagaram tyaktvā, 'having left the city,' or नगरे त्यक्ते nagare tyakte, 'the city being left.'

e. Bahuvrīhis based on appositional descriptives often imply a comparison;—e.g. चन्द्राङ्गनं candraṅgana, 'moon-faced'; पद्माक्षं padma-akṣa (f. i), 'lotus-eyed.' Inversion of the natural order does not take place here as in descriptives (cp. 188, 1 b).

f. कल्प kalpa, m. 'manner,' and प्रायं prāya, m. 'chief part,' are used at the end of Bahuvrīhis in the sense of 'like,' 'almost'; e. g. अमृतकल्पं amṛta-kalpa, adj. 'ambrosia-like'; प्रभातप्रायं prabhāta-prāya, adj. 'almost dawning.' In the same position परं para and परमं parama, adjectives meaning 'highest,' 'chief,' used as substantives, signify 'engrossed in,' 'intent on' (lit. 'having

as the chief thing');—e.g. चिन्तापर् cintā-para, 'immersed in thought.'

g. मात्रा mātrā, f. 'measure,' is used at the end of Bahuvrīhis in the sense of 'only';—e.g. नाममात्रा नराः nāmamātrā narāḥ, 'men bearing the name only.' At the end of past participles it means 'as soon as';—e.g. जातमात्रः शत्रुः jāta-mātrah śatruḥ, 'an enemy as soon as (he has) come into being.' It is, however, generally employed as a neuter substantive in this way;—e.g. जलमात्रम् jala-mātram, 'water alone' (lit. 'that which has water for its measure').

h. आदि ādi, m. and प्रभृति prabhṛti, f. 'beginning,' आद्य ādyā, 'first' (used as a substantive), are employed at the end of Bahuvrīhis in the sense of 'and the rest,' 'and so forth,' 'etcetera,' primarily as adjectives and secondarily as substantives;—e.g. (देवा) इन्द्रादयः (devā) Indra ādayah, '(the gods) Indra and the rest' (lit. 'having Indra as their beginning'); इत्यादि ityādi, n. 'beginning thus' (i.e. with these words)= 'and so on.'

पुरोगम puro-gama, पूर्वं pūrvam, पुरःसर purah-sara, 'preceding' = 'leader,' are similarly employed in the sense of 'preceded, led, or accompanied by';—e.g. देवा इन्द्रपुरोगमाः 'the gods led by Indra.' पूर्वं and पुरःसर are also used adverbially at the end of Bahuvrīhis;—e.g. स्नितपूर्वम् 'with the accompaniment of a smile,' 'smilingly'; बहुमानपुरःसरम् bahumāna-purahsaram, 'with respect,' 'respectfully.'

i. Words meaning 'hand' are placed at the end of possessives;—e.g. शस्त्रपाणि śastra-pāṇi, 'weapon-handed,' 'having a weapon in one's hand'; कुशहस्ति kuśa-hasta, 'with kuśa-grass in (his) hand.'

j. The suffix इन् in is pleonastically added to धर्म dharma, 'duty,' शील sīla, 'character,' माला mālā, 'garland,' शाला śālā, 'house,' शौभा śobhā, 'beauty,' वर्ण varṇa, 'colour';—e.g.

वरवर्णिन् vara-varṇ-in, 'of excellent colour.' The adjectival suffix का ka is similarly often added, especially to unusual finals, as to words in चक्र, to feminines in ई ī (like नदी nadi), and in the feminine to words in इन् in;—e.g. मृतभर्तुका mṛta-bhṛtr-ka, 'whose husband is dead'; सपत्नीका sa-patnī-ka, 'accompanied by his wife.'

CHAPTER VII

OUTLINES OF SYNTAX

190. As the great bulk of the literature consists of poetry, the syntactical arrangement of the Sanskrit sentence is primitive and undeveloped, as compared with Latin and Greek. Its main characteristic is the predominance of co-ordination, long compounds and gerunds constantly taking the place of relative and other subordinate clauses, while the *oratio obliqua* is entirely absent. Another feature is the comparatively rare use of the finite verb (frequent enough in the Vedic language), for which past participles or verbal nouns are very often substituted. There is also a marked fondness for passive constructions. A special feature of Sanskrit syntax is the employment of the **locative absolute**.

The Order of Words.

191. The usual arrangement of words in a Sanskrit sentence is:—first, the subject with its attributes (a genitive preceding its nominative); second, the object with its adjuncts (which precede it); and lastly, the verb.

Adverbs or extensions of the predicate are commonly placed near the beginning, and unemphatic connective particles follow

the first word;—e.g. जनकसु सत्वरं स्तीयं नगरं जगाम ‘but Janaka went in haste to his own city.’

When there is a vocative, it generally comes first. Instead of the subject any other word requiring emphasis may be placed at the head of the sentence;—e.g. रात्रौ तथा मठमध्ये न प्रवेष्टव्यम् ‘at night you must not enter the monastery.’

a. The subject, if a personal pronoun, is not expressed unless emphatic, being inherent in finite verbal forms. Even the general subject ‘one’ or ‘they’ is often indicated by the verb alone;—e.g. ब्रूयात् ‘one should say’; आज्ञः ‘they say’=‘it is said.’

b. The copula अस्ति ‘is,’ unless the tense or mood has to be expressed, is generally omitted. In that case the predicate precedes its noun;—e.g. श्रीतला रात्रिः ‘the night (is) cold.’ If the predicate bears any emphasis, भवति is used, not अस्ति;—e.g. यो विद्यया तपसा चर्यना वा वृद्धः स पूज्यो भवति द्विजानाम् ‘he who is distinguished by knowledge, penance, or birth, is (certainly) to be respected by the twice-born.’

c. Just as attributes precede their nouns and the qualifying word comes first in compounds, so a relative or other subordinate clause precedes the principal clause, which regularly begins with a correlative word;—e.g. यस्य धनं तस्य बलम् lit. ‘of whom wealth, of him power,’ i.e. ‘he who has wealth has power.’ Similarly यदा—तदा, यावत्—तावत्, &c.

The Article.

192. There is properly neither an indefinite nor a definite article in Sanskrit. But एक ‘one’ and कस्ति॒द् ‘some’ (119), being frequently used to express ‘a certain,’ may sometimes be translated by ‘a.’ Similarly स ‘that’ (110) may, when referring to persons or things just mentioned, be rendered by ‘the’;—e.g. स राजा ‘the king’ (of whom we are speaking).

Number.

193. 1. Singular collective words are sometimes used at the end of compounds to form a plural;—e.g. स्त्रीजन् strī-jana, m. ‘women-folk’=‘women.’ Such collectives are sometimes themselves used in the plural;—e.g. स्त्रीकः or स्त्रीकाः ‘the world,’ ‘people.’

2. The dual number is in regular use and of strict application, the plural practically never referring to two objects. It is therefore invariably employed with the names of things occurring in pairs, such as parts of the body;—e.g. हस्तौ पादौ च ‘the hands and the feet.’ A masc. dual is sometimes used to express a male and female of the same class;—e.g. जगतः पितरौ ‘the parents of the universe’ (see 186, 3 c, p. 171).

3. a. The plural is sometimes applied to others by the speaker or writer as a mark of great respect, यूचम् and भवन्तः taking the place of त्वम् and भवान्;—e.g. श्रुतं भवद्धिः ‘has your Majesty heard?’ In this sense the plur. पादाः ‘feet’ is employed instead of the dual (cp. 193, 2);—e.g. एष देवपादान् अधिक्षिपति ‘he insults your Majesty’s feet.’ Proper names are occasionally used in the same way;—e.g. इति श्रीशंकराचार्याः ‘thus (says) the revered teacher Saṅkara.’

b. The 1. pers. pl. is sometimes used by the speaker referring to himself (like our editorial ‘we’) instead of the singular or dual (cp. 193, 2);—e.g. वयमपि किञ्चित्पृच्छामः ‘we (=I) too ask something’; किं कृमः सांप्रतम् ‘what shall we (=you and I) do now?’

c. The names of countries are plural, being really the names of the peoples (like ‘Sweden’ in English and ‘Sachsen’ in German);—e.g. विदर्भेषु ‘in Vidarbha’ (Berar). In the singular the name of the people often denotes the king of the country.

d. Some nouns are used in the plural only:—**आपः** f. ‘water’ (96, 1); **प्राणाः** m. ‘life’; **वर्षाः** f. ‘the rains’ = ‘the rainy season’; **दारा:** m. ‘wife.’

Concord.

194. The rules of concord in case, person, gender, and number are in general the same as in other inflexional languages, but the following special points may be noted:—

1. The nominative with **इति** may take the place of a predicative acc. governed by verbs of calling, considering, knowing, &c.;—e.g. **ब्राह्मण इति मां विद्धि** ‘know me to be a Brahmin’ (instead of **ब्राह्मणं मां विद्धि**).

2. When a dual or plural verb refers to two or more subjects the first person is preferred to the second or third, and the second person to the third;—e.g. **त्वमहं च गच्छावः** ‘you and I go.’

3. a. A dual or plural adjective agreeing with masc. and fem. substantives is put in the masc., but when neuters are associated with masculines and feminines, in the **neuter** (sometimes singular);—e.g. **मृगयाचास्थथा पाणं गर्हितानि महीभुजाम्** ‘the chase, dice (aksāḥ), and drinking are reprehensible in kings’; **पञ्चविकलस्य पक्षी शुष्कस्य तत्त्वः सरस्य जलहीनं सर्पस्योद्बृतदंडस् तुल्यं लोके दरिद्रस्य** ‘a bird with clipped wings, a withered tree, a dried-up pond, a toothless serpent and a poor man are of equal account (neut. sing.) in (the eyes of) the world.’

b. Occasionally an attribute or predicate takes the natural instead of the grammatical gender;—e.g. **त्वां चिन्तयन्तो निराहाराः कृताः प्रज्ञाः** ‘thinking (masc.) of thee the subjects (fem.) have been reduced to taking no food.’

c. As in Greek and Latin, a demonstrative pronoun agrees with its predicate in gender;—e.g. **असौ परमो मन्त्रः** ‘this (masc.) is the best counsel’ (masc.).

A participle used in place of a finite verb, which should agree

with the subject, may be attracted in gender by a substantive predicate if in close proximity with it;—e.g. त्वं मे मित्रं चातम् ‘thou (masc.) hast become (neut.) my friend’ (neut.).

4. A singular collective noun is necessarily followed by a singular verb. Two singular subjects require a predicate in the dual, three or more require it in the plural. Occasionally, however, the predicate agrees in number with the nearest subject, being mentally supplied with the rest;—e.g. कान्तिमती राज्यमिदं मम च जीवितमपि तदधीनम् ‘Kāntimatī, this kingdom, and my very life (are) at your mercy’ (sing.).

a. Similarly, the verb which should agree with a single plural subject may be attracted in number by a noun predicate in its immediate proximity;—e.g. सप्तप्रकृतयो ह्येताः समस्तं राज्यमुच्यते ‘these seven constituent parts are said (sing.) to form the entire kingdom.’

Pronouns.

195. i. Personal. **a.** Owing to its highly inflexional character Sanskrit uses the nominatives of personal pronouns far less frequently than modern European languages do (cp. 191 a).

b. The unaccented forms of अहम् and त्वम् (109 a) being enclitic, can be used neither at the beginning of a sentence or metrical line (Pāda), nor after vocatives, nor before the particles च, वा, एव, ह;—e.g. मम मित्रम् ‘my friend’ (not मे); देवास्तान् पाहि ‘O God, protect us’ (अस्तान्, not अः); तस्य मम वा गृहम् ‘his house or mine.’

c. मवान् ‘your Honour’ (f. मवती), the polite form of त्वम् ‘thou’ (with which it often alternates even in the same sentence), takes the verb in the 3. person;—e.g. विमाह मवान् ‘what does your Honour say?’ The plural मवताः (f. मवत्यः) is construed in the same way; it frequently has a singular sense (193, 3 a). Two compounds of मवान् are often used in the drama:—अचमवान्

त्रा-भवान् refers to some one present, either the person addressed or some third person—‘your Honour here’ or ‘his Honour here’; तत्रभवान् tatra-bhavān, ‘his Honour there,’ referring to some one off the stage, can only be used of a third person. Both take the verb in the 3. sing.

2. Demonstrative. *a.* एष and अयम् refer to what is near or present—‘this.’ The former is the more emphatic of the two. Both are often employed agreeing with a subject in the 1. or 3. pers. sing. in the sense of ‘here’;—e.g. एष तपस्ति तिष्ठति ‘here a devotee stands’; अयमस्मि ‘here am I’; अयम् आगतस्तव पुचः ‘here comes your son.’ अयं जनः ‘this person’ is frequently used as an equivalent of ‘I.’

b. स and असौ refer to what is absent or remote—‘that.’ स is the more definitely demonstrative of the two, being, for instance, the regular correlative to an antecedent relative. It has the following special uses. It has often (like Lat. ille) the sense of ‘well-known,’ ‘celebrated’;—e.g. सा रम्या नगरी ‘that well-known charming city.’ It is frequently also the equivalent of ‘the aforesaid’;—e.g. सोऽहम् ‘I (being) such’ (as just described). In this sense it may often be translated simply by the definite article ‘the’ (cp. 192). When unaccompanied by a noun स supplies the place of a personal pronoun of the third person—‘he, she, it, they,’ but with a certain amount of emphasis when used in the nominative (अयम् and असौ are employed in the same way as personal pronouns of the third person). Finally स when repeated means ‘various,’ ‘several,’ ‘all sorts of’;—e.g. तानि तानि शास्त्रास्थधेत ‘he read various treatises.’

3. Possessive. These pronouns (116) are comparatively little used, as the genitive of the personal pronouns is generally employed. In accordance with the sense of भवत् (195, 1 c), its derivatives भवदीय bhavad-īya and भावत्का bhāvat-ka are used as possessive pronouns of the second person in respectful address.

THE CASES.

Nominate.

196. The nominative is far less frequently used in Sanskrit as the subject of a sentence than in other Indo-European languages. Its place is very commonly supplied by the instrumental of the agent with a passive verb;—e.g. केनापि सख्सरष्केणीकाने स्थितम् ‘a certain field-watcher was standing aside’ (lit. ‘by a certain field-watcher it was stood aside’).

a. The nominative is used predicatively with verbs meaning ‘to be, become, seem, appear,’ as well as with the passive of verbs of calling, considering, sending, appointing, making, &c.;—e.g. तेन मुग्निना कुक्कुरो व्याघ्रः छतः ‘the dog was turned into a tiger by the sage.’

b. The nominative followed by इति may in certain circumstances take the place of the accusative (see 194, 1).

Accusative.

197. Besides its ordinary use of denoting the object of transitive verbs, the accusative is employed to express—

1. the goal with verbs of motion;—e.g. स विदर्भान् आगमत् ‘he went to Vidarbha.’

a. verbs of going, like गम् and या, are very commonly joined with an abstract substantive where either the corresponding adjective with ‘to become,’ or merely an intransitive verb would be used in English;—e.g. स कीर्ति याति ‘he becomes famous’ (lit. ‘goes to fame’); पञ्चत्वं गच्छति ‘he dies’ (lit. ‘goes to death’).

2. duration of time and extension of space;—e.g. मासमधीते ‘he learns for a month’; योजनं गच्छति ‘he goes (the distance of) a Yojana’ (nine miles).

3. the object of desiderative adjectives in सु (cp. 169) and of some compound adjectives beginning with prepositions;—e.g.

तितीर्षुर् अस्मि सागरम् 'I am desirous of crossing the ocean';
दमयन्तीम् अनुब्रतः 'devoted to Damayanti'.

4. the cognate object of intransitive verbs in the case of substantives and the analogous adverbial sense in the case of adjectives;—e.g. कामान् सर्वान् वर्षतु 'may he rain (i. e. grant) all desires'; शीघ्रं गच्छाम 'let us go quickly' (originally, 'go a quick gait').

Double Accusative.

198. Two accusatives are governed by—

1. verbs of calling, considering, knowing, making, appointing, choosing;—e.g. जानामि त्वां प्रहृतिपुरुषम् 'I know thee (to be) the chief person.'

2. verbs of speaking (ब्रू, वच्, अह्), asking (प्रछ), begging (याच्, प्रार्थय), instructing (अनुशास), fining (दण्डय), winning (जि), milking (दुह्);—e.g. अन्तरिक्षगो वाचं व्याजहार नलम् 'the bird addressed a speech to Nala'; साक्षं पृक्षेदृतं दिजान् 'he should ask true evidence from the twice-born'; बलिं याचते वसुधाम् 'he asks Bali for the earth'; यदनुशासि माम् 'what she commands me'; तान् सहस्रं दण्डयेत् 'he should fine them a thousand (panas)'; जित्वा राज्यं नलम् 'having won the kingdom from Nala'; रत्नानि दुहुङ्गर्धित्वीम् 'they milked (i. e. extracted) gems from the earth.'

3. कथय 'tell,' वेदय 'make known,' and आ-दिश् 'enjoin,' never take the accusative of the person addressed, but the dative (or gen.).

3. verbs of bringing, conveying, leading, dispatching;—e.g. यामम् अजां नयति 'he brings the goat to the village'; शकुनसां पतिकुमं विद्यज्ञ 'having sent Sakuntalā away to her husband's house.'

4. causative verbs;—e. g. रामं वेदमध्यापयति ‘he causes Rāma to learn the Veda’; if stress is laid on the agent (the direct acc.), it may be put in the instrumental: तां च्छिः खादयेत् ‘he should cause her to be devoured by dogs.’

a. When the causative meaning has faded, the dat. or gen. of the person is used instead of the acc.; this is generally the case with दर्शय ‘show’ (‘cause to see’), and आवय ‘tell’ (‘cause to hear’), and always with वेदय ‘make known,’ ‘tell’ (‘cause to know’).

b. In the passive construction the direct acc. (the person or agent) becomes the nom., the indirect acc. (the object or thing) remains;—e. g. रामो वेदम् अध्यापयते ‘Rāma is caused to learn the Veda’; तां च्छानः खाद्यन्ते ‘dogs are caused to devour her’; बलिर्याच्यते वसुधाम् ‘Bali is asked for the earth.’

Instrumental.

199. The fundamental notion of the instrumental, which may be rendered by ‘by’ or ‘with,’ expresses the **agent**, the **instrument** (means), or **concomitant** by or with which an action is performed;—e. g. तेजोऽपातम् ‘it was said by him’=‘he said’; स खड्गेन व्यापादितः ‘he was killed with a sword’; यस्मि मिचेण संखापस् ततो नास्तीह पुरुषवान् ‘there is no one happier (201, 2a) in this world than he who has converse with a friend.’

i. The following are modifications of the **instrumental sense** expressing—

a. the **reason**: ‘by,’ ‘through,’ ‘by reason of,’ ‘because of,’ ‘on account of’;—e. g. भवतोऽगुणहेण ‘through your favour’; तेजा-पराधिन तां दण्डयामि ‘I punish you for that fault’; व्याघ्रबुद्ध्या ‘by the thought of a tiger’=‘because he thought it was a tiger’ (cp. p. 172, 5); सुखभावता ‘under the delusion of (the existence of) pleasure.’

b. accordance: 'by,' 'in conformity with';—e.g. प्राक्त्या 'by nature'; जात्या 'by birth'; स मम मतेन वतते 'he goes by (acts in accordance with) my opinion.'

c. the price: ('with,' 'by means of' =) 'for,' 'at the price of';—e.g. रूपकश्तेन विक्रीयमाणं पुस्तकम् 'a book sold for a hundred rupees'; आत्मानं सततं रघेद् दरिरपि धनेरपि 'a man should always save himself even at the cost of his wife or of his wealth.'

d. time within which anything is done: ('by the lapse of' =) 'in';—e.g. द्वादशभिर् वर्षे व्याकरणं शूयते 'grammar is learnt in twelve years.'

e. the way, vehicle or part of the body **by which** motion is effected;—e.g. कतमेन मार्गेण प्रवष्टाः काकाः 'in what direction (lit. 'by what road') have the crows disappeared?' वाजिना चरति 'he goes on horseback' (lit. 'by means of a horse'); स शानं स्फन्देनोवाह 'he carried (uvāha) the dog on his shoulder.'

f. 'in respect of': with words implying superiority, inferiority or defectiveness;—e.g. एताभ्यां शौर्येण हीनः 'inferior to these two (abl.) in valour'; पूर्वान् महाभाग तथातिशेषे 'O fortunate man, you excel your ancestors in that (devotion)'; अस्त्रा काणः 'blind of an eye.'

g. 'of,' 'with': with words meaning **need** or **use**, अर्थः, प्रयोजनम् (used interrogatively or with a negative), or किम् 'what?' (with or without क्ष 'do');—e.g. को मे जीवितेनार्थः 'what is the use of life to me' (gen.); देवपादानां सेवकेन प्रयोजनम् 'your Majesty's feet have no need of servants'; किं तथा क्रियते धिन्वा 'what is to be done with that cow?' किं न एतेन 'what have we (to do) with this?' Similar is the use of क्षतम् 'done with' = 'away with' and अखम् 'enough of' (cf. 180): क्षतमभ्युत्यानेन 'away with rising' = 'pray do not rise.'

b. 'with,' 'at': with verbs of rejoicing, laughing, being pleased, satisfied, astonished, ashamed, disgusted;—e.g. कापुद्धः स्वस्येनापि तुष्टति 'a low person is satisfied even with very little'; जहास तेज 'he laughed at it.'

i. 'of,' 'by': with verbs of boasting or swearing;—e.g. भरते-नामना चाहं श्रप्ते 'I swear by Bharata and myself.'

j. the object (victim) with यज् 'sacrifice';—e.g. पशुणा रुद्रं यजते 'he sacrifices a bull to Rudra.' Here we have the real inst. sense surviving from the time when यज् meant 'worship' a god (acc.) with (inst.).

a. The **concomitant** or **sociative sense** is generally supplemented by the prepositional adverbs सह, साकम्, सार्धम् and समस् 'with,' which are used (like 'with' in English) even when separation or antagonism is implied;—e.g. पुत्रेण सह पिता गतः 'the father went with his son'; मित्रेण सह चित्तविसेषः 'disagreement with a friend'; स तेज विदधे सम युद्धम् 'he engaged in a fight with him.' This sense is also applied—

a. to express the accompanying **circumstances** or the **manner** in which an action is performed;—e.g. तौ दंपती महता स्नेहेन वसतः 'that pair lives in great affection'; महता सुखेन 'with great pleasure.'

b. with the passive of verbs which have the sense of accompanying, joining, endowing, possessing, and the opposite;—e.g. त्वया सहितः 'accompanied by you'; धनेन संपत्तो विहीनो वा 'possessed or destitute of wealth'; प्राणीर् वियुक्तः 'bereft of life.'

c. with adjectives expressive of **identity**, **equality**, or **likeness**: सम, समान, सदृश, तुच्छ;—e.g. शक्तेण समः 'equal to Indra'; अनेन सदृशः 'like him'; अयं न मे पादरजसापि तुच्छः 'he is not even equal to the dust of my feet.' The genitive is also used with these adjectives (cp. 202, 2 d).

Dative.

200. The dative case expresses either the **indirect object**, generally a person, or the **purpose** of an action.

A. The dative of the **indirect object** is used—

i. with **transitive** verbs, with or without a direct object:—

a. of giving (दा, अर्पय), telling (चक्, शंस, कथय, स्वापय, निवेदय), promising (प्रति० or आ-शु, प्रति-शा), showing (दर्शय);—e.g. विप्राय गां ददाति 'he gives a cow to the Brahmin'; कथामि ते भूतार्थम् 'I tell you the truth.'

b. of sending, casting;—e.g. भोजेन दूतो रघवे विष्टष्टः 'a messenger was sent by Bhoja to Raghu'; शूलांश्चिचिपु रामाय 'they cast (47) darts at Rāma.'

2. with intransitive verbs meaning to please (रुच), desire (लुभ, स्वृह), be angry with (असूय, कुप, कुध), injure (दुह);—e.g. रोचते महाम् 'it pleases me'; न राज्याय स्वृहये 'I do not long for the kingdom'; किंकराय कुप्यति 'he is angry with his servant.' (कुध and दुह when compounded with prepositions govern the acc.)

3. with words of salutation;—e.g. गणेशाय नमः 'salutation to Ganesa'; कृश्णं ते 'health to thee'; रामाय स्वस्ति 'hail to Rāma'; स्वागतं देवी 'welcome to her Majesty.'

B. The dative of **purpose** expresses the end for which an action is done, and is very often equivalent to an infinitive;—e.g. मुक्तये हरिं भजति 'he worships Hari for (= to obtain) salvation'; फलेभ्यो याति 'he goes for (= to obtain) fruit'; अस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रभाणम् 'your Honour (has) full authority for the instruction of (= to instruct) my sons in the principles of morality'; युद्धाय प्रस्थितः 'he started for a fight' (= 'to fight'); पुनर्दर्शनाय 'au revoir.'

This dative is specially taken by verbs meaning—

1. 'be fit for,' 'tend or conduce to' (कृप, सं-पद, प्र-भू);—e.g.

भक्तिर्ज्ञानाय कल्पते 'piety conduces to knowledge.'

a. अस and भू are used in the same way, but are often omitted;—e.g. सघूनामपि संशयो रक्षाये भवति 'the combination even of the weak leads to safety'; आर्तचाणाय वः शस्त्रम् 'your weapon (serves) for the protection of (= to protect) the distressed.'

2. 'be able,' 'begin,' 'strive,' 'resolve,' 'order,' 'appoint';—e.g. इयं कथा चत्रियस्याकर्षणायाद्यक्त 'this story was able to win over (ākarsaṇāya) the warrior'; प्रावर्तत शपथाय 'he began to (take) an oath'; तदन्वेषणाय यतिष्ठ 'I will try to find her'; तेन जीवोत्सर्गाय व्यवसितम् 'he has resolved on abandoning his life'; दुहितरम् अतिथिसक्तारायादिश्च 'having charged (ā-disya) his daughter with the reception of the guests'; रावणोच्छित्तये देवैर्नियोजितः 'he was appointed by the gods for the destruction of (= to destroy) Rāvaṇa.'

a. The adverb अलम् 'sufficient' is used in the sense of 'be able to cope with,' 'be a match for';—e.g. देवैर्भ्यो हरिरलम् 'Hari (is) a match for the demons.'

Ablative.

201. The ablative primarily expresses the starting-point or source from which anything proceeds. It thus answers to the question 'whence?' and may in general be translated by 'from.'

E.g. अहम् अस्माद् बनाद् गन्तुमिच्छामि 'I wish to depart from this forest'; पापात्माश उद्भवति 'ruin results from sin' (pāpād); निश्चयात् चचाल सः 'he did not swerve from his purpose' (niścayād); स्वजनेभ्यः सुतविनाशं शुश्राव 'he heard of the death of his son from his relations'; तां बन्धनाद्विमुच्य 'releasing her from her bonds'; विरम कर्मणोऽस्मात् 'desist from this act'; पाहि मां नरकात् 'protect me from hell.'

a. The source of apprehension is put in the ablative with **verbs of fearing** (भी, उद्विज् ud-vij);—e.g. सुम्भकाद् बिभेषि ‘you are afraid of the hunter’; संमानाद् ब्राह्मणो निष्पुद्दिजेत् ‘a Brahmin should always shrink from marks of honour.’

b. Verbs expressing separation ‘from’ naturally take the ablative;—e.g. भवत्त्वो वियोजितः ‘parted from you’; सा पतिलोकाच्च हीयते ‘and she is deprived of her husband’s place’ (such words also take the instr.: cp. 199, 2 b). Allied to this use is that of वस्त्रय ‘to cheat of’ (= so as to separate from);—e.g. वस्त्रयितुं ब्राह्मणं छागलात् ‘to cheat a Brahmin of his he-goat.’

c. As the abl. expresses the *terminus a quo*, it is employed with all words meaning ‘far,’ or designating the cardinal points;—e.g. दूरं यामात् ‘far from the village’; यामात् पूर्वो गिरिः ‘the mountain (is) to the east of the village.’

d. Similarly the abl. also expresses the **time after which** anything takes place;—e.g. वहोर्दृष्टं कालात् ‘seen after a long time’; सप्ताहात् ‘after a week.’

The abl. also expresses the following senses connected with its original meaning:—

1. the **cause, reason, or motive** = ‘on account of,’ ‘because of,’ ‘through,’ ‘from’;—e.g. लौख्याद् मांसं भश्यति ‘he eats the flesh through greed.’ This use of the abl. is especially common, in commentaries, with abstract nouns in त्वा tva;—e.g. पर्वतोऽनिमान् धूमत्वात् ‘the mountain is fiery because of its smokiness.’ (The instr. is also employed in this sense: 199, 1 a.)

2. comparison :—

a. with comparatives (=‘than’) or words with a comparative meaning;—e.g. गोविन्दाद् रामो विद्वतः ‘Rāma is more learned than Govinda’; कर्मणो ज्ञानम् अतिरिक्तते ‘knowledge is superior to action.’ In this sense it is used even with positives (=‘in comparison with’);—e.g. भार्या सर्वसोकादपि वस्त्रमा भवति ‘a

wife is dear even in comparison with (i. e. dearer than) the whole world'; वस्त्रादपि कठोराणि मृदूनि कुसुमादपि चेतांसि 'hearts harder even than adamant, more tender even than a flower.'

b. with words meaning 'other' or 'different' (अन्य, इतर, अपर, भिन्न);—e.g. वृष्णादन्यो गोविन्दः 'Govinda is different from Kṛṣṇa.'

c. Allied to the comparative abl. is that used with multiplicative words like 'double,' 'treble,' &c.;—e.g. मूल्यात् पञ्चगुणो दण्डः 'a fine five times (in comparison with) the value.'

Genitive.

202. The primary sense of the genitive is quasi-adjectival, since its qualification of another substantive means 'belonging to' or 'connected with.' It may generally be expressed in English by the preposition 'of.' With substantives the gen. is used in a possessive, subjective, objective, or partitive sense;—e.g. राज्ञः पुरुषः 'the king's man'; राक्षसकलनप्रच्छादनं भवतः 'your concealment of Rākṣasa's wife' (i.e. 'by you'); शङ्खया तस्याः 'by the supposition of her' (i.e. 'supposing it was she'); धूर्यो धनवताम् 'the foremost of the wealthy.'

i. The gen. is used with a number of verbs:—

a. in the possessive sense with ईश्, ई, प्र-भू 'be master of,' 'have power over,' and with अस्, भू 'be,' विद्यते 'exists';—e.g. आत्मनः प्रभविष्यामि 'I shall be master of myself'; मम पुस्तकं विद्यते 'I have a book.'

b. in the objective sense (concurrently with the acc.) with दय् 'have mercy,' स्मृ 'remember,' अनु-कृ 'imitate';—e.g. एते तव दयन्ताम् 'may these men have mercy on you'; स्मरति ते प्रसादानाम् 'he remembers your favours'; भीमस्यानुकर्त्त्वामि 'I will imitate Bhīma.'

c. in the objective sense (concurrently with the loc.) with verbs meaning 'do good or harm to' (उप-कृत्, प्र-सद्, अप-कृत्, अप-राध्), 'trust in' (वि-श्वस्), 'forbear with' (शम्);—e.g. मित्राणाम् उपकुर्वाणः 'benefiting his friends'; किं मया तस्या अपकृतम् 'how have I done her an injury?' शमत्वं मे 'forbear with me.'

d. with verbs meaning 'speak of' or 'expect of';—e.g. ममादोषस्याथेवं वदति 'he speaks thus of me though I am guiltless'; सर्वमस्य मूर्खस्य संभाव्यते 'anything may be expected of that fool.'

e. frequently (instead of the dat. of the indirect object) with verbs of giving, telling, promising, showing, sending, bowing, pleasing, being angry;—e.g. मया तस्याभयं प्रदत्तम् 'I have granted safety to him' (tasya); किं तव रोचत एषः 'does he please you?' ममान्तिकुञ्जो मुनिः 'the sage (is) not very angry with me' (mama).

f. sometimes (instead of the instr.) with verbs meaning 'be filled or satisfied';—e.g. नामिस्तृप्यति काषानाम् 'fire is not satiated with logs.' So also the past part. पूर्ण 'full of' (gen.), or 'filled with' (instr.).

2. The gen. is frequently used with adjectives:—

a. allied to transitive verbs;—e.g. जरा विनाशिनी रूपस्य 'old age is destructive of beauty.'

b. meaning 'dependent on,' 'belonging or attached to,' 'dear to';—e.g. तवायत्तः स प्रतीकारः 'that remedy depends on you' (tava); यत् ल्यायस्य सक्तं किञ्चिद् गृहीतमस्ति तत् समर्पय 'give up whatever you have taken belonging to him' (asya); को नाम राजां प्रियः 'who, pray, is dear to kings?'

c. meaning 'acquainted with,' 'versed or skilled in,' 'accustomed to' (concurrently with the loc.: 203f);—e.g. अभिज्ञः खल्वसि लोकव्यवहाराणाम् 'you are, indeed, conversant with the ways of the world'; संयामाणाम् अकोविदः 'unskilled

in battle'; **उचितो जनः क्षेशानाम्** 'people accustomed to hardships.'

d. meaning 'like' or 'equal to' (concurrently with the instr.: 199, 2 c);—e.g. **रामः कृष्णस्य तुत्तः** 'Rāma is equal to Kṛṣṇa.'

3. The gen. expresses the agent **with passive participles** :—

a. past participles having a pres. sense, formed from roots meaning 'think,' 'know,' 'worship';—e.g. **राज्ञां मतः** ('well thought of' =) 'approved of kings'; **विदितो भवान् आश्रमसदाम् इहस्यः** 'you are known to the hermits to be staying here.'

b. future participles (which also take the instr.: 199);—e.g. **मम (मया) सेव्यो हरिः** 'Hari should be worshipped by me.'

4. The gen. is used **with adverbs** of direction in **°तस् -tas** (cp. 177 d);—e.g. **यामस्य दक्षिणतः** 'to the south of the village'; sometimes also with those in **°एन -ena** (concurrently with the acc.);—e.g. **उत्तरेणास्य** 'to the north of this' (asya) place.

5. The gen. of time is used in the following ways:—

a. with multiplicatives (108) or other numerals similarly used it expresses how often anything is repeated within a stated period;—e.g. **आद्यं चिरबद्धस्य निर्वपेत्** 'he should offer the funeral sacrifice three times a year'; **संवत्सरस्यैकमपि चरेत् द्वाच्छ्रद्धिजोन्तमः** 'a Brahmin should perform at least one severe penance a year.'

b. Words denoting time are put in the gen. (like the abl.) in the sense of 'after';—e.g. **कृतिपयाहस्य** (kati-paya_{gh}asya), 'after some days'; **चिरस्य कालस्य** 'after a long time': **चिरस्य** is also used alone in this sense.

c. A noun and past part. in the gen., accompanying an expression of time, have the sense of 'since';—e.g. **अद्य दशमो मासस् तातस्योपरतस्य** 'to-day (is) the tenth month since our father died' (uparatasya). This construction is akin to the gen. absolute (205, 2).

6. Two genitives are employed to express an option or a difference between two things;—e. g. व्यसनस्य च मृत्योऽस्य व्यसनं कष्टमुच्चते ‘of vice and death, the former is called the worse’; एतावानेवायुभ्यतः शतक्रतोऽस्य विशेषः ‘this is the only difference between you (the long-lived) and Indra.’

Locative.

203. The locative denotes either the place where an action occurs, or, with verbs of motion, the place whither an action is directed. The former sense may variously be translated by ‘in, at, on, among, by, with, near,’ the latter by ‘into, upon’; corresponding to Lat. *in* with abl. and acc. respectively.

The following are examples of the ordinary use of the loc. in the sense of ‘where?’ पक्षिणस्तस्मिन् वृक्षे निवसन्ति ‘birds live in that tree’; विदर्भेषु ‘in Vidarbha’ (193, 3c); आत्मानं तव द्वारि व्यापादयिष्यामि ‘I will kill myself at your door’; काश्माम् ‘at Kāśī’ (Benares); फलं दृष्टं द्रुमेषु ‘fruit (is) seen on the trees’; आसेदुर्गङ्गायाम् ‘they encamped on (=close to) the Ganges’; न देवेषु न यज्ञेषु तादृशूपवती ऋचिद् मानुषेष्वपि चान्येषु दृष्टपूर्वा ‘neither among gods, nor Yaksas, or among men either, had such a beauty anywhere been seen before’; मम पार्श्वे ‘by my side.’

a. When the loc. means ‘among’ it is often equivalent to a partitive gen. (202);—e. g. सर्वेषु पुत्रेषु रामो मम प्रियतमः ‘among (= of) all the sons Rāma is dearest to me.’

b. The person ‘with’ whom one dwells or stays is put in the loc.;—e. g. गुरौ वसति ‘he lives with his teacher.’

c. The loc. with the verbs तिष्ठति ‘stands’ and वर्तते ‘goes on’ (= Lat. *versatur*) expresses ‘abides by,’ ‘complies with’;—e. g. न मे शासने तिष्ठसि ‘you do not (stand by =) obey my command’; मातुर्मते वर्तस्व ‘comply with your mother’s desire.’

d. The loc. is used to express the effect 'of' a cause;—e.g. देवमेव नृणां वृद्धौ बये कारणम् 'fate alone (is) the cause of the prosperity or decline of men.'

e. The loc. expresses contact with verbs of seizing by (गृह्), fastening to (बन्ध्), clinging or adhering to (लग्, स्थिष्, सञ्ज्), leaning on, relying on or trusting to;—e.g. केशेषु गृहीत्वा 'seizing by the hair'; पाणी संगृह्य 'taking by the hand'; वृक्षे पाशं बबन्ध 'he fastened a noose to the tree'; असनेष्वसक्तः शूरः 'a hero not addicted to vices'; वृक्षमूलेषु संश्रिताः 'reclining on the roots of trees'; विश्वसिति शत्रुषु 'he trusts in his enemies'; आशंसन्ते मुरा अस्याधिज्ञे धनुषि विजयम् 'the gods fix their hopes of victory on his bent bow.'

f. The loc. is used (concurrently with the gen.: 202, 2 c) with adjectives meaning 'acquainted with,' 'versed or skilled in';—e.g. रामोऽच्चवृते निपुणः 'Rāma (is) skilled in the game of dice'; नाये दक्षा वयम् 'we (are) expert in acting.'

g. The loc. is used figuratively to express the person or thing in which some quality or state is to be found;—e.g. सर्वे संभावया-म्यस्मिन् 'I look for everything in him' (cp. 202, 1 d); दृष्टदोषा मृगया स्वामिनि 'hunting (is) recognized as sinful in a prince'; आर्तानामुपदेशे न दोषः 'there is no harm in (giving) advice to the afflicted.' Similarly, when the meaning of a word is explained, the loc. expresses 'in the sense of';—e.g. कलापो वर्हे 'kalāpa (is used) in the sense of peacock's tail.'

h. The circumstances in which an action takes place are expressed by the loc.;—e.g. आपदि 'in case of distress'; भाग्येषु 'in fortune'; विद्वेष्वनर्था बङ्गलीभवन्ति ('in the presence of' =) 'there being openings, misfortunes multiply.' In the last example the loc. expresses the reason; if it were accompanied by a predicative participle, it would be a loc. absolute (cp. 205, 1 a).

i. The loc. of time, expressing when an action takes place, is only a special application of the preceding sense;—e.g. वर्षाम् ‘in the rainy season’; निशायाम् ‘at night’; दिने दिने ‘every day.’

j. The loc. expresses the distance at which anything takes place;—e.g. इतो वसति . . . अर्धधीजनि महर्षिः ‘the great sage lives at (a distance of) a yojana and a half from here.’

204. The loc. answering to the question ‘whither?’ is always used with verbs of falling and placing; concurrently with the dat., with those of throwing and sending (200 A 1 b); and, concurrently with the acc., with those of going, entering, ascending, striking, bringing, sending;—e.g. भूमौ पपात् ‘he fell on the ground’; तत्रैव भिक्षापात्रे निधाय ‘having put (it) in that same begging bowl’; हस्तमुरसि कृत्वा ‘placing his hand on his breast’ (कृ ‘do,’ is frequently used in the sense of putting); अर्रौ बाणान् चिपति ‘he darts arrows at his enemy’; मत्यो नद्यां प्रविवेश ‘the fish entered the river’; समीपदर्तिनि नगरे प्रस्थितः ‘he set out for a neighbouring town’; तं शिरस्ताङ्गयत् ‘he struck him on the head.’

Secondary applications of this loc. are the following:—

a. It expresses the person or object towards which an action is directed or to which it refers=‘towards,’ ‘about,’ ‘with regard to’;—e.g. प्राणिषु दद्यां कुर्वन्ति साधवः ‘the good show compassion towards animate beings’; भव दक्षिणा परिजने ‘be courteous to your attendants’; क्षेत्रे विवदन्ते ‘they are disputing about a field.’

b. Concurrently with the dat. (and gen.), it expresses the indirect object with verbs of giving, telling, promising, buying, selling (cp. 200 A 1 a; 202, 1 e);—e.g. सहस्राचे प्रतिज्ञाय ‘having promised (it) to Indra’; शरीरं विक्रीय धनवति ‘having sold himself to a rich man’; वितरति गुरुः प्राज्ञे विद्याम् ‘a teacher imparts knowledge to an intelligent pupil.’

c. Concurrently with the dat. (200 B 1, 2), it may express the aim of an action with words expressive of striving after, resolving on, wishing for, of appointing, choosing, enjoining, permitting, of being able or fit for;—e.g. सर्वस्त्रहरणे युक्तः शत्रुः ‘an enemy prepared for the appropriation of all property’; कर्मणि न्ययुक्तः ‘he appointed (him) to a task’; पतित्वे वरथामास तम् ‘she chose him for her husband’; असमर्थोऽयमुदरपूरणेऽस्त्राकम् ‘he is incapable of supplying food for us’; त्रिलोक्यस्यापि प्रभुत्वं तस्मिन् सुज्यते ‘the sovereignty even of the three worlds is fitting for him.’ A predicative loc. alone is capable of expressing fitness;—e.g. नन्दत्यागशौर्यसंपत्ते पुरुषे राज्यम् ‘sovereignty befits a man who is endowed with worldly wisdom, liberality, and heroism.’ The loc. is sometimes used with verbs which do not in themselves imply an aim, to express the object gained as the result of an action;—e.g. चर्मणि हन्ति द्वीपिनम् ‘he kills the panther for the sake of (obtaining) his skin.’

d. Nouns expressive of desire, devotion, regard, friendship, confidence, compassion, contempt, neglect, are often connected with the loc. (as is also the gen.) of the object to which those sentiments are directed;—e.g. न खलु शकुन्तलायां ममाभिलाषः ‘my love is, indeed, not towards Śakuntalā’; न मे त्वयि विश्वासः ‘I have no faith in you’; न लघुब्धिं कर्तव्येष्वनादरः कार्यः ‘neglect of duties, however small, should not be indulged in.’

e. The loc. is similarly used with adjectives or past participles meaning ‘fond of,’ ‘devoted to,’ ‘intent on,’ and their opposites;—e.g. नार्यः केवलं स्वसुखे रताः ‘women (are) intent on their own pleasure only.’

Locative and Genitive Absolute.

205. 1. The **locative** is the usual **absolute** case in Sanskrit, and has much the same general application as the Greek genitive

and the Lat. ablative absolute;—e.g. गच्छत्सु दिनेषु ‘as the days went by’; गोषु दुग्धासु स गतः ‘the cows having been milked, he departed’; कर्णे ददाति मयि भाषमाणे ‘she gives ear when I speak.’

a. The predicate of the absolute loc. is practically always a participle; the only exception being that the part. सत् ‘being,’ is frequently omitted;—e.g. कथं धर्मक्रियाविघ्नः सतां रक्षितरि त्वयि ‘how (can there be any) interference with the good in the performance of their duties, when you (are) their protector?’

b. The part. सत् ‘being’ (or its equivalents वर्तमान and स्थित) is often pleonastically added to another absolute part.;—e.g. सूर्योदयेऽन्यतां प्राप्नेषु लूकेषु सत्सु ‘at sunrise, when the owls had become blind.’

c. The subject is of course always omitted when a past pass. part. is used impersonally; it is also omitted when the part. is accompanied by indeclinable words like एवम्, तथा, इत्यम्, इति;—e.g. तेनाभ्युपगते ‘when consent had been given by him’; एवं गते ‘this being the case’ (lit. ‘it having gone thus’); तां कृते सति or तथानुष्ठिते ‘this being done.’

d. The particle एव and the noun मात्र (as latter member of a compound) may be used after an absolute participle to express ‘no sooner—than,’ ‘scarcely—when’;—e.g. प्रभातायामेव रजन्याम् ‘scarcely had it dawned, when’; प्रविष्टमात्र एव तत्रभवति ‘no sooner had his Honour entered, than.’

2. The **gen. absolute** is much less common than the loc. and more limited in its application. It is restricted to contemporaneous actions, the subject being a person and the predicate a present participle in form or sense. Its meaning may be rendered by ‘while,’ ‘as,’ or ‘though’;—e.g. पश्यतो मे परिभ्रमन् ‘wandering about, though I was looking on’; एवं वदतस्य स लुभ्यको निमृतः स्थितः ‘while he was speaking thus, the hunter

remained concealed'; इति चिन्तयतस्य तत्र तोयार्थमाययुः स्त्रियः 'while he was thus reflecting women came there to fetch water.'

Participles.

205. Participles are constantly used in Sanskrit to qualify the main action, supplying the place of subordinate clauses. They may, as in Latin and Greek, express a relative, temporal, causal, concessive, or hypothetical sense. A final sense is also expressed by the future participle. All these meanings are inherent in the participle, without the aid of particles, except that अपि is usually added when the sense is concessive.

E.g. खगालः कोपाविष्टस् तम् उवाच 'the jackal, being filled with anger, said to him'; निषिद्धस्त्वं मयानेकशो न शृणोषि 'though you have been frequently dissuaded by me, you do not listen to me'; अजल्पतो जानतसे शिरो यास्यति खण्डशः 'if you do not tell, though knowing it, your head will be shattered to pieces'; ताङ्गिष्ठन् भीमं पुनरभद्रवत् 'he ran again at Bhīma in order to strike him.'

a. Bahuvrīhi compounds are very frequently employed in a participial sense, the part. सत् being omitted;—e.g. अथ शङ्कितमना व्यचिन्तयत् 'then being anxious he reflected.'

207. Present Participle. This participle (as well as a past with a present sense) is used with अस्ति or भवति 'is,' आसे 'sits,' तिष्ठति 'stands,' वर्तते 'goes on,' to express continuous action, like the English 'is doing';—e.g. एतदेव वनं यस्मिन्नभूम चिरमेव पुरा वसन्तः 'this is the very forest in which we formerly dwelt for a long time'; भक्षयन्नासे 'he keeps eating'; सा अत्रेण रक्ष्यमाणा तिष्ठति 'she is being carefully guarded'; परिपूर्णैऽयं घटः सक्तभिर्वर्दते 'this pot is filled with porridge.'

a. The negative of verbs meaning 'to cease' is similarly construed with a present participle;—e.g. सिंहो मृगान् व्यापद्यन्तोपरराम 'the lion did not cease (=kept) slaying the animals.'

b. Verbs expressing an emotion such as 'to be ashamed,' 'to endure,' may be accompanied by a pres. part. indicating the cause of the emotion;—e.g. किं न ख्यज्जस एवं ब्रुवाणः 'are you not ashamed of speaking thus?'

c. A predicative present (or past) part. accompanies the acc., or the nom. in the passive construction, with verbs of seeing, hearing, knowing, thinking, wishing (cp. 198, 1);—e.g. प्रविश्यन्तं न मां कश्चिदपश्यत् 'no one saw me entering'; स भूपतिरेकदा केनापि पद्ममानं स्लोकद्वयं शुश्राव 'the king one day heard some one repeating a couple of ślokas'; गान्धवेण विवाहेण वह्नी राजर्षिकन्यकाः श्रूयन्ते परिणीताः 'many daughters of royal sages are recorded to have been wedded according to the marriage of the Gandharvas.'

208. Past Participles. The passive part. in त and its active form (161; 89, n.³) in वत् (but hardly ever the perf. act. part. in वस्; 89) are very frequently used as finite verbs (the copula being omitted);—e.g. तेनेदम् उत्तम् 'this was said by him'; स इदम् सुन्नतवान् 'he said this.'

a. The passive of intransitive verbs is used impersonally; otherwise its past participle has an active sense;—e.g. मयाच चिरं स्थितम् 'I stood there for a long time'; स गङ्गां गतः 'he went to the Ganges'; स पथि मृतः 'he died on the way.'

b. Some past participles in त have both a passive and a transitive active sense;—e.g. प्राप्त 'obtained' and 'having reached'; प्रविष्ट 'entered (by)' and 'having entered'; पीत 'imbibed' and 'having drunk'; विमृत 'forgotten' and 'having forgotten';

विभक्त 'divided' and 'having divided'; प्रसूत 'begotten' and 'having borne' (f.); **आरूढ़** 'ridden,' &c., and 'riding,' &c.

c. The past participles in न never seem to occur with a transitive active meaning.

209. Future Participles Passive. These (162) express necessity, obligation, fitness, probability. The construction is the same as with the past pass. part.;—e.g. मयावश्चं देशान्तरं गन्तव्यम् 'I must needs go to another country'; हन्तव्योऽस्मि न ते राजन् 'you must not (= do not) kill me, O king'; तत्सेनापि शब्दः कर्तव्यः 'then he too will surely make a noise.'

a. Occasionally the fut. pass. part. has a purely future sense;—e.g. युवयोः पश्चवलेन मयापि सुखेन गन्तव्यम् 'I too shall go with ease by the strength of your wings.'

b. **भवितव्यम्** and **भाव्यम्** (from भू 'be') are used impersonally to express necessity or high probability. The adjective or substantive of the predicate agrees with the subject in the instr.;—e.g. तथा संनिहितया भवितव्यम् 'she must be (= is most probably) near'; तस्य प्राणिनो बलेन सुमहता भवितव्यम् 'the strength of that animal must be very great.'

210. The Indeclinable Participle (Gerund) nearly always expresses that an action is completed before another begins (rarely that it is simultaneous). Referring to the grammatical or the virtual subject of the main action, it generally agrees with the nom., or, in the passive construction, with the instr., but occasionally with other cases also;—e.g. तं प्रणम्य स गतः 'having bowed down to him, he departed'; अथ तेनात्मानं तस्योपरि प्रचिष्ठ प्राणाः परित्यक्ताः 'then he throwing himself upon him lost his life' (प्रचिष्ठ agrees with तेन); तस्य दृष्टैव ववृद्धे कामसां चारुहासिनीम् 'his love increased as soon as he had seen the sweetly smiling maiden' (दृष्टा agrees with तस्य).

a. It may frequently be translated by 'in' or 'by' with a verbal

noun;—e.g. मां निर्धनं हत्वा किं लभेद्धम् ‘what would you gain by killing a poor man like me?’ This use represents the original sense of the form as an old instrumental of a verbal noun.

b. Having the full value of inflected participles, it may express the various logical relations of the latter, and may even be accompanied, like them, by आस्ते, तिष्ठति, वर्तते to express continuous action;—e.g. सर्वपौरान् अतीत्य वर्तते ‘he is the foremost of all the townsmen.’

c. A number of gerunds are equivalent in sense to prepositions (179).

d. The original instr. nature of the gerund is preserved in its employment with किम् or अलम् or with a general subject expressed by the impersonal passive construction;—e.g. किं तव गोपाचित्वा ‘what (gain accrues) to you by concealing?’ अलं ते वनं गत्वा ‘have done with going to the forest’; पशुन् हत्वा यदि स्वर्गे गम्यते ‘if one goes to heaven by killing animals.’

Infinitive.

211. This frequent form expresses the aim of an action and may in general be used wherever the dative of purpose is employed (200 B). It differs from the dative of an ordinary verbal noun solely in governing its object in the acc. instead of the gen.;—e.g. तं जितुं यतते ‘he strives to conquer him’ = तस्य जयाय यतते ‘he strives for the conquering of him.’ It preserves its original acc. sense inasmuch as it is used as the direct object of verbs (e.g. स्वातुं लभते ‘he obtains a bathe’), and cannot be employed as the subject of a sentence. Verbal nouns usually supply its place as the subject;—e.g. वरं दानं न तु प्रतियहः ‘giving (= to give) is better than receiving’ (= to receive). The construction of the acc. with the infinitive is unknown to Sanskrit, its place being supplied, with verbs of saying, &c., by *oratio recta* with इति (180), or otherwise by the use of a predicative acc. (198, 1 and 207 c).

The infinitive may be used with substantives (e. g. 'time,' 'opportunity'), adjectives ('fit,' 'capable'), as well as verbs (e.g. 'be able,' 'wish,' 'begin');—e.g. नायं कालो विलम्बितुम् 'this is not the time to delay'; अवसरोऽयम् आत्मानं प्रकाशयितुम् 'this is an opportunity to show yourself'; लिखितमपि लक्षाटे प्रोक्षितुं कः समर्थः 'who (is) able to escape from what is written on his forehead (by fate)?' अहं त्वां प्रष्टुम् आगतः 'I have come (in order) to ask you'; कथयितुं शक्नोति 'he is able to tell'; इयेष सा कर्तुम् 'she wished to make.'

a. The 2. and 3. sing. ind. of अर्हत् 'deserve' are used with an infinitive in the sense of a polite imperative= 'please,' 'deign to';—e.g. भवान् मां श्रोतुमर्हति 'will your Honour please to hear me?'

b. The infinitive, after dropping its final म्, may be formed into a Bahuvrīhi compound (189) with काम् 'desire,' or मनस् 'mind,' in the sense of wishing or having a mind to do what the verb expresses;—e.g. द्रष्टुकामः 'desirous of seeing'; किं वक्तुमना भवान् 'what do you intend to say?'

c. There being no passive form of the **infinitive** in Sanskrit, verbs governing the infin. are put in the passive in order to give it a passive meaning;—e.g. कर्तुं न युज्यते 'it is not fit to be done'; मया नीतिं याहयितुं शक्वन्ते 'they can be taught morality by me'; तेन मण्डपः कारयितुम् आरब्धः 'a hut (was) begun to be erected by him.'

d. The fut. part. pass. शक्य sak-ya may either agree with the subject or be put in the neut. sing.;—e.g. न शक्यास्ते (दोषाः) समाधातुम् 'those (mischiefs) cannot be repaired'; सा न शक्यम् उपेच्छितुं कुपिता 'she cannot be ignored (lit. 'she is not a possible thing to ignore') when angry.' युक्त 'fitting' and न्याय 'suitable' may be construed in the same way;—e.g. सेयं न्याया मया मोचयितुं भवत्तः 'she should rightly be released by me from you.'

TENSES AND MOODS.**Present.**

212. The use of this tense is much the same as in English. But the following differences should be noted:—

1. In narration the **historical present** is more commonly used than in English, especially to express the durative sense (which the Sanskrit imperfect lacks);—e.g. दमनकः पृच्छति कथमेतत् 'Damanaka asked, "How was it?"' हिरण्यको भोजनं द्राक्षा विले स्वप्निति 'Hiranyaka, having taken his food, used to sleep in his hole.'

a. पुरा 'formerly,' is sometimes added to this present;—e.g. कस्मिंश्चिद् वृक्षे पुराहं वसामि 'I formerly used to live in a certain tree.' The particle स्म (which in the older language frequently accompanied पुरा, and thus acquired its meaning when alone) is much more frequently used thus;—e.g. कस्मिंश्चिद् अधिष्ठाने सोमिलाको नाम कौलिको वसति स्म 'in a certain place a weaver named Somilaka used to live.'

b. The present is used to express the immediate past;—e.g. अयम् आगच्छामि 'here I come,' i.e. 'I have just come.'

2. The present also expresses the near future, पुरा 'soon' and यावत् 'just' (18o) being sometimes added;—e.g. तर्हि मुक्ता धर्मुर्गच्छामि 'then leaving the bow, I am off'; तद् यावच्छुद्धं प्रेषयामि 'therefore I will just send Satrughna.'

a. With interrogatives it implies a doubt as to future action;—e.g. किं करोमि 'what shall I do?'

b. It may express an exhortation to perform an action at once;—e.g. तर्हि गृहमेव प्रविशामः 'then we (will) enter (= let us enter) the house.'

Past Tenses.

213. All the three past tenses, imperfect, perfect, and aorist, besides the past participles in त ta and तवत् ta-vat (and the historical present), are used promiscuously to express the historical

or remote past, applying equally to facts which happened only once, or were repeated or continuous.

a. The **perfect** is properly restricted to the statement of facts of the remote past, not coming within the experience of the speaker. The 1. and 2. sing. are therefore very rare.

b. The **imperfect**, in addition to describing the historical past, states past facts of which the speaker himself has been a witness.

c. The **aorist** has (along with the participles in त and तथत) the special sense of the present perfect, being therefore appropriate in dialogues;—e. g. अभूतं पादितस्यादुफलो मे मनोरथः ‘my desire has obtained sweet fulfilment’; तुम्हं मया राज्यम् अदायि ‘I have bestowed the sovereignty on you’; तं दृष्टवानस्मि ‘I have seen him.’

d. The aorist (very rarely the imperfect) without the augment is used imperatively with मा (215 e and 180).

e. As there is no pluperfect in Sanskrit, its sense (to be inferred from the context) has to be expressed by the other past tenses or the gerund, or occasionally by a past participle with an auxiliary verb.

Future.

214. The simple future is a general tense, referring to any future action, while the periphrastic future, which is much less frequently employed, is restricted to the remote future. Both can therefore often be employed in describing the same action, and they frequently interchange.

a. The future is sometimes used in an imperative sense, when accompanying an imperative;—e. g. भद्रे चास्यसि मम तावद् अर्थित्वं श्रूयताम् ‘go, my dear, but first hear my request.’

Imperative.

215. Besides the ordinary injunctive or exhortative sense, this mood has some special uses.

a. The first persons, which are survivals of old subjunctive forms, may be translated by ‘will’ or ‘let’;—e.g. दीव्यावेत्यब्रवीद् आता ‘his brother said, “Let us play”’; अहं करवाणि ‘I will make.’

b. The 3. sing. pass. is commonly used as a polite imperative instead of the 2. pers. act.;—e.g. देव श्रुयताम् ‘Sire, pray listen!’ (cp. 211 a).

c. The imperative may be used, instead of an optative or benedictive, to express a wish or blessing;—e.g. चिरं जीव ‘may you live long’; शिवास् ते पन्थानः सन्तु ‘may your paths be auspicious’=‘Godspeed.’

d. It may express possibility or doubt, especially with interrogatives;—e.g. विषं भवतु मा वासु फटाटोपो भयंकरः ‘whether there be poison or not, the swelling of a serpent’s hood is terrifying’; प्रथेतु कस्तद् भुवि ‘who on earth would believe it?’ किमधुगा करवाम् ‘what should we do now?’

e. The imperative with the prohibitive particle मा is somewhat rare, its place being commonly supplied by the unaugmented aor. (213 d), by the opt. with न, or अलम् and छतम् with the instr. (180).

Optative or Potential.

216. Besides its proper function this mood also expresses the various shades of meaning appropriate to the subjunctive (which has become obsolete in Sanskrit).

i. In principal sentences it expresses the following meanings:—

a. a wish (often with the particle अपि added);—e.g. अपि पश्येयमिह राघवम् ‘O that I could see Rāma here! ’

b. possibility or doubt;—e.g. कदाचिद् गोशब्देन बुधेत ‘perhaps he may be awakened by the lowing of the cows’; पश्युः चितिपतयश्च चारदृष्टा ‘kings can see through the eye of their

spies'; एक हन्याज्ञ वा हन्यादिषुर् मुक्तो धनुष्मता 'the arrow shot by an archer may hit an individual, or may not hit him.'

c. probability, being often equivalent to a future;—e.g. इयं कन्या नाच तिष्ठेत् 'this girl (is not likely to =) will not stay here.'

d. exhortation or precept;—e.g. स्वमेवं कुर्याः 'do you act thus'; आपदर्थं धनं रक्षेत् 'one should save wealth against calamity.'

2. The optative is used in the following kinds of **subordinate clauses**:

a. in general relative clauses;—e.g. कालातिकमणं वृत्तेर् यो न कुर्वीत भूपतिः 'the king who (= every king who) does not neglect the time for the payment of salaries.'

b. in final clauses ('in order that');—e.g. आदिश मे देशं यत्र वसेयम् 'indicate to me the place where I am to live' (=that I may live there).

c. in consequential clauses ('so that');—e.g. स भारो भर्तव्योऽयो भरं नावसाद्येत् '(only) such a burden should be borne as may not weigh a man down.'

d. in the protasis (as well as the apodosis) of hypothetical clauses, with the sense of the Lat. present (possible condition) or imperfect (impossible condition) subjunctive (cp. 218);—e.g. यदि न स्थान् नरपतिर् विस्त्रिवेत् नौरिव प्रजा 'if there were not a king, the state would founder like a ship.'

Benedictive or Precative.

217. This rare form (150), a kind of aorist optative, is properly restricted to the expression of blessings, or, in the first person, of the speaker's wish;—e.g. वीरप्रसवा भूयाः 'mayst thou give birth to a warrior'; द्वातार्थी भूयासम् 'may I become successful.' The imperative is also employed in this sense (215 c). In a few rare

cases the benedictive is indistinguishable in meaning from an imperative or an ordinary optative;—e.g. इदं वचो ब्रूयात् ‘do ye proclaim this speech’; न हि प्रपश्यामि ममापनुवाद् यच्छोकम् ‘for I do not perceive what should drive away my sorrow.’

Conditional.

218. The conditional, as its form (an indicative past of the future) well indicates, is properly used to express a past condition, the unreality of which is implied, and is equivalent to the pluperfect (conditional) subjunctive in Latin or English, or the aorist indicative, used conditionally, in Greek. It is employed in both protasis and apodosis;—e.g. सुवृष्टिश्चेदभविष्यत् दुर्भिर्च नाभविष्यत् ‘if there had been abundant rain, there would have been no famine.’ If a potential is used in the protasis, a conditional in the apodosis may acquire the sense of a hypothetical present (= imperf. subjunctive);—e.g. यदि न प्रणयेद्राजा दण्डं शुले मत्थानिवापत्यन् दुर्बलान् बलवत्तराः ‘if the king did not inflict punishment, the strong would roast the weak like fish on a spit.’

APPENDIX I

LIST OF VERBS

The order of the parts of the verb, when all are given, is: Present (pr.), Imperfect (imp.), Imperative (ipv.), Optative (op.); Perfect (pf.), Aorist (ao.); Future (fr.); Passive (ps.), present, aorist, participle (pp.); Gerund (gd.); Infinitive (inf.); Causative (cs.), aorist; Desiderative (ds.); Intensive (int.).

The Roman numerals signify the conjugational class of the verb; P. indicates that the verb is conjugated in the Parasmaipada only, A. that it is conjugated in the Ātmanepada only.

अञ्ज्, añj, 'bend,' I, P. अञ्जति || ps. अञ्जते | pp. अञ्जित | cs. अञ्जयति ||

अञ्ज्, añj, 'anoint,' VII, P. अनक्ति | imp. आनक् | ipv. अनक्तु | op. अञ्ज्यात् || ps. अञ्जयते | pp. अक्त | cs. अञ्जयति ||

आद् ad, 'eat,' II, P. अस्ति, अस्ति; अदन्ति | imp. आदम्, आदः, आदत्; आदन् | ipv. अदानि, अस्ति, अन्तु; अदन्तु | op. अद्यात् || fr. अत्यन्ति | ps. अदयते | pp. जग्ध (अज्ञ n. 'food') | gd. जग्धा | inf. अन्तुम् | cs. आदयति ||

आन् an, 'breathe,' II, P. अनिति | imp. आनम्, आनीः or आनः, आनीत् or आनत् | ipv. अनानि, अनिहि | op. अन्यात् || cs. आनयति ||

आश् as, 'attain,' V, अश्वोति, अश्वते | A. imp. आश्वृति, आश्वृथाः, आश्वृत | ipv. अश्वै, अश्वृष्व, अश्वृताम् | op. अश्वृतीत || pf. आशंश, आशृ ||

अश् as, 'eat,' IX, P. अश्नाति। IMP. अश्नानि, अश्नान, अश्नातु।
 OP. अश्नीयात्॥ PF. आश्। AO. आशीत्। FT. अश्निष्ठति। PS.
 अश्नते। PP. अश्नित। GD. अश्नित्वा। INF. अश्नितुम्। CS. आश्नयति।
 DS. अश्निश्चिष्ठति॥

अस् as, 'be,' II, P. अस्मि, असि, अस्ति; स्वः, स्वः, स्वः,
 स्व, सन्ति। IMP. आसम्, आसीः, आसीत्; आस्व, आस्तम्,
 आस्ताम्; आस्य, आस्त, आसन्। IMP. असानि, एधि, असु;
 असाव, स्वम्, स्वाम्; असाम, स्व, सन्तु। OP. स्वाम्, स्वाः,
 स्वात्; स्वाव, स्वातम्, स्वाताम्; स्वाम, स्वात, स्वुः॥ PF. आस,
 आसिथ, आस; आसिव, आसथुः, आसतुः; आसिम, आस,
 आसुः॥

अस् as, 'throw;' IV, P. अस्यति॥ PF. आस, आसिथ, &c., like
 अस् 'be'। AO. आस्यत्। FT. असिष्ठति। PS. अस्यते। AO. आसि।
 अस्त। CS. आसयति॥

आप् āp, 'obtain,' V, P. आप्नोति। IMP. आप्नोत्। IMP. आप्न-
 वानि, आप्नुहि, आप्नोतु। OP. आप्नयात्॥ PF. आप। AO. आपत्।
 आप्स्यति। PS. आप्यते। आप्। GD. आप्ल्वा, ०आप्य। आप्नुम्।
 CS. आप्यति। DS. ईप्सति॥

आस् ās, 'sit,' II, A. आस्ते। IMP. आस्त। IMP. आस्ताम्।
 OP. आसीत्॥ PF. आसांचक्रि। FT. आसिष्ठति। PS. आस्यते। PP.
 आसित। आसीन irreg. pres. part. A. | INF. आसितुम्॥

इ i, 'go,' II, P. एमि, एषि, एति; इवः; यन्ति। IMP. आयम्,
 ऐः, ऐत्; ऐव; आयन्। IMP. अयानि, इहि, एतु; अयाव; यन्तु।
 OP. इयात्॥ PF. इयाय, इयेय, इयाय; ईयिव; ईयुः। FT. एष्यति;
 एता। PS. ईयते। PP. इत। इत्वा, ०इत्य। एतुम्। CS. आययति॥

अधी adhīj, 'read,' II, A. अधीते। IMP. अधीयत; 3. du. अधीया-
 ताम्; 3. pl. अधीयत। IMP. अधीये, अधीज्व, अधीताम्;

अध्यावहे, अधीयाथाम्, अधीयताम्; अध्यामहे, अधी-
भम्, अधीयताम्। OP. अधीयीत ॥ AO. अधीष्ट; 3. du. अधीषा-
ताम्; 3. pl. अधीषत । FT. अधीष्टते । PS. अधीयते । PP. अधीत ।
CS. अधापयति ॥

इध् idh or इन्ध् indh, 'kindle,' VII, A. इन्डे; इन्धते । IMP.
ऐन्ड । IPV. इन्धे, इन्स्त, इन्द्राम् । OP. इन्धीत ॥ FT. इन्धिष्ठते ।
PS. इन्धते । PP. इज् ॥

इष् is, 'wish,' VI, P. इच्छति । IMP. ऐच्छत् ॥ PF. इयेष, इयेषिष्ठ,
इयेष; ईषिष्; ईषुः । AO. ऐषीत् । FT. एषिष्ठति । PS. इष्ठते । PP.
इष्ट । INF. एष्टुम् । CS. एषयति ॥

ईक् iks, 'see,' I, A. ईक्ते । IMP. ऐक्त ॥ PF. ईक्तांचके ।
AO. ऐच्छिष्ट । FT. ईच्छिष्ठते । PS. ईक्तयते । AO. ऐक्त । PP. ईचित ।
ईचितुम् । CS. ईक्यति ॥

उष् us, 'burn,' I, P. औषति । IMP. औषत् ॥ AO. औषीत् । PS.,
उष्टते । PP. उष्ट ॥

ऋ r, 'go,' VI, P. ऋच्छति । IMP. आर्क्षत् ॥ PF. आर, आरिष्ठ,
आर; आरिव, &c. । PP. ऋत । CS. अर्पयति ॥

एध् edh, 'grow,' I, A. एधते । IMP. ऐधत । IPV. एधताम् । एधेत ॥
PF. एधामास । एधित । एधितुम् । एधयति । DS. एदिधिष्ठते ॥

कम् kam, 'love,' A. (no present) ॥ PF. चकमे or कामयांचके ।
FT. कामयिष्ठते । PP. कान्त । CS. कामयते ॥

काश् kāś, 'shine,' I, A. काशते ॥ चकाशे । काशित । काशयति ॥
क्षा kr, 'do,' VIII, करोमि, करोषि, करोति; कुर्वः, कुरुथः;
कुरुतः; कुर्मः, कुरुथ, कुर्वन्ति । अकरवम्, अकरोः, अकरोत्;
अकुर्व; अकुर्वन् । करवाणि, कुरु, करोतु; करवाव; कुर्वन्तु ।
OP. कुर्यात् ॥ PF. चकार (138) । AO. अकार्षम्, अकार्षीः, अकार्षीत्;
अकार्ष, अकार्षम्, अकार्षाम्; अकार्ष, अकार्ष, अकार्षः ।

FT. करिष्यति ; कर्ता ॥ A. कुर्वे, कुरुषे, कुरुते ; कुर्वहे ; कुर्वते । अकुर्वि, अकुरुथा:, अकुरुत ; अकुर्वहि ; अकुरुत । करवे, कुरुष्व, कुरुताम् ; करवामहै ; कुर्वताम् । OP. कुर्वीत ॥ PF. चक्रे (138) । AO. अकृषि, अकृथा:, अकृत ; अकृष्वहि ; अकृष्ट । FT. करिष्यते । PS. क्रियते । AO. अकारि । PP. कृत । GD. कृत्वा, °कृत्य । INF. कर्तुम् । CS. कारयति । AO. अचीकरत । DS. चिकीर्षति ॥

कृत् kṛt, 'cut,' VI, P. कृत्वा ॥ PF. चकर्ते । कर्तिष्यति । PS. कृत्यते । PP. कृत्त । CS. कर्तयति । DS. चिकर्तिष्यति ॥

कृष् kṛṣ, 'draw,' I, P. कर्षति; 'plough,' VI, P. कृषति ॥ PF. चकर्ष, चकर्षिथ, चकर्ष ; चकृषिव । FT. कृत्स्यति । PS. कृष्यते । कृष्ट । कृद्वा, °कृष्ट । INF. कृष्टुम् । CS. कर्षयति ॥

कृ kṛ, 'scatter,' VI, P. किरति ॥ PF. चकार । FT. करिष्यति । PS. कीर्यते । कीर्ण । GD. °कीर्य ॥

कूप् kūp, 'be able,' I, A. कल्पते ॥ PF. चकूपे । FT. कल्पिष्यते । PP. कूप्त । CS. कल्पयति । AO. अचीकूप्त ॥

क्रम् kram, 'stride,' I, क्रामति, क्रमते ॥ PF. चक्राम, चक्रमे । AO. अक्रमीत । FT. क्रमिष्यति, °ते । PS. क्रम्यते । क्रान्त । क्रान्त्वा, °क्रम्य । CS. क्रमयति or क्रामयति । DS. चिक्रमिष्यति । INT. चङ्ग-मीति, चङ्गम्यते ॥

क्री krī, 'buy,' IX, क्रीणाति, क्रीणीते (p. 102) ॥ PF. चिक्राय । FT. क्रेष्यति, °ते । PS. क्रीयते । क्रीत । क्रीत्वा, °क्रीय । INF. क्रेतुम् । DS. चिक्रीषते ॥

क्षण् ksan, 'kill,' VIII, क्षणोति, क्षणुते ॥ PP. कृत ॥

क्षिksi, 'destroy,' V, P. क्षिणोति ॥ PS. क्षीयते । PP. चित । CS. क्षययति or क्षपयति ॥

क्षिप् kṣip, 'throw,' VI, क्षिपति, °ते । IPV. क्षिपाणि, क्षिपि ॥

PF. चिक्षेप, चिक्षिपे । FT. चेप्स्यति, ०ते । PS. चिक्षते । चिक्ष ।
GD. चिक्षता, ०चिक्ष । INF. चेप्सुम् । CS. चेपयति । DS. चिक्षिप्ति ॥

चुभ् kshubh, 'quake,' IV, चुभति, ०ते ॥ PF. चुबोभ, चुबुमे । PP.
चुभ्य or चुभित । CS. चुभयति, ०ते ॥

खन् khan, 'dig,' I, खनति, ०ते ॥ PF. चखान; चखुः । FT. खनि-
ष्टति । PS. खन्यते or खायते । PP. खात । खाता or खनिता,
०खाय । खनितुम् । CS. खानयति ॥

खाद् khād, 'eat,' I, P. खादति ॥ PF. चखाद । FT. खादिष्टते ।
PS. खायते । PP. खादित । CS. खादयति । DS. चिखादिष्टति ॥

ख्या khyā, 'tell,' II, P. ख्याति । IPV. SING. 2. ख्याहि, ख्यातु ॥
PF. चख्यौ; चख्युः । AO. अख्यत । FT. ख्यास्यति । PS. ख्यायते । ख्यात ।
०ख्याय । ख्यातुम् । CS. ख्यापयति, ०ते । DS. चिख्यास्यति ॥

गद् gad, 'speak,' I, P. गदति ॥ PF. जगाद । गदिष्टति । गदते ।
गदित । गदितुम् । CS. गादयति । DS. जिगदिष्टति । INT. जागदते ॥

गम् gam, 'go,' I, P. गच्छति ॥ जगाम (138, 7) । AO. अगमत् ।
FT. गमिष्टति ; गन्ता । PS. गम्यते । गत । गत्वा, ०गम्य or ०गत्य ।
गन्तुम् । CS. गमयति । DS. जिगमिष्टति । INT. जङ्गन्ति ; जङ्गम्यते ॥

गाह् gāh, 'plunge,' I, A. गाहते ॥ PF. जगाहे । FT. गाहिष्टते ।
PS. गाह्यते । PP. गाढ or गाहित । GD. ०गाह्य । CS. गाहयति ॥

गुह् guh, 'hide,' I, गूहति, ०ते ॥ PF. जुगूह । AO. अघुच्त । PS.
गृह्यते । PP. गूढ । GD. ०गृह्य । INF. गूहितुम् । CS. गूहयति ॥

गै gai, 'sing,' I, गायति, ०ते ॥ PF. जगौ, जगे । AO. अगासीत ।
FT. गास्यति । PS. गीयते । गीत । GD. गीत्वा, ०गीय । INF. गातुम् ।
CS. गापयति ॥

ग्रथ् grath or ग्रन्थ् granth, 'tie,' IX, P. ग्रथ्नाति ॥ PS. ग्रथ्यते ।
ग्रथित । GD. ०ग्रथ्य । CS. ग्रथयति or ग्रन्थयति ॥

ग्रह् grab, 'take,' IX, गृह्णाति, गृह्णीति । IPV. गृह्णाण, गृह्णातु ॥

PF. जग्याह, जग्ने । AO. अग्यहीत, अग्यहीष्ट । FT. यहीष्टति, ०ते ; यहीता । PS. गृह्णते । गृहीत । GD. गृहीत्वा, ०गृह्ण । INF. यहीतुम् । CS. याहयति, ०ते । AO. अजियहत् । DS. जिघृत्ति, ०ते ॥

ग्लै glai, 'droop,' I, P. ग्लायति ॥ PP. ग्लान । CS. ग्लापयति or ग्लपयति ॥

घुष् ghus, 'sound,' I, घोषति, ०ते ॥ PS. घुष्टते । घुष्ट । GD. ०घुष्ट । CS. घोषयति ॥

घ्रा ghrā, 'smell,' I, P. जिघ्रति ॥ PF. जघ्रौ । PS. घ्रायते । घ्रात । CS. घ्रापयति ॥

चक्ष् caks, 'speak,' II, A. चक्षे, चक्षे, चष्टे ; PL. चक्खहे, चड्ढे, चक्षते ॥ PF. चचक्षे । FT. चक्ष्यते । GD. ०चक्ष्य । चष्टुम् । CS. चक्षयति ॥

चर् car, 'move,' I, P. चरति ॥ PF. चचार, चचर्थ ; 3. PL. चेरः । FT. चरिष्टति । PS. चर्यते । चरित । GD. चरित्वा, ०चर्य । INF. चरितुम् । CS. चारयति । AO. अचीचरत् ॥

चल् cal, 'move,' I, P. चलति ॥ PF. चचाल ; 3. PL. चेलुः । FT. चलिष्टति । PP. चलित । चलितुम् । CS. चलयति or चालयति । DS. चिचलिष्टति ॥

चि ci, 'collect,' V, चिनोति, चिनुते ॥ PF. चिकाय, चिक्ये । FT. चिष्टति, ०ते ; चिता । PS. चीयते । चित । GD. चित्वा, ०चित्य । INF. चेतुम् । CS. चाययते । DS. चिकीषते or चिचीषति ॥

चिन् cint, 'think,' X, P. चिन्यति ॥ PER. PF. चिन्यामास । PS. चिन्धते । चिनित । GD. चिन्यित्वा, ०चिन्य ॥

चुर् cur, 'steal,' X, P. चोरयति ॥ PER. PF. चोरयांचकार । AO. अचूचुरत् । PS. चोर्यते । चोरित ॥

छिद् chid, 'cut,' VII, छिनन्ति ; छिन्दन्ति ॥ PF. चिक्षेद, चिक्ष्यदे । AO. अच्छिदत् or अच्छैसीत । FT. छेत्यति, ०ते । PS. छियते । छिन । GD. छित्वा, ०छिय । INF. छेत्तम् । CS. छेदयति ॥

जन् jan, 'be born,' IV, A. जायते ॥ PF. जन्ते । AO. अजनिष्ट ।
 FT. जनिष्टते ; जनिता । PP. जात । CS. जनयति, न्ते । AO. अजी-
 जनत । DS. जिजनिष्टते ॥

आगृ jāgr, 'awake,' II, P. (134 A 4) आगर्ति ; जागृतः ; आयति ।
 IMP. अआगरम्, अजागः, अजागः ; अजागृताम् ; अजागृष्टः ।
 IPV. जागराणि, जागृहि, जागर्तु ॥ PF. जजागार or जागरामास ।
 FT. जागरिष्टति । PP. जागरित । CS. जागरयति ॥

जि ji, 'conquer,' I, P. (A. with परा and वि) जयति ॥ PF. जि-
 गाय ; जिम्यिव ; जिग्युः । AO. अजीषीत् । FT. जेष्टति । PS. जीयते ।
 जित । GD. जित्वा, न्त्रित्य । INF. जेतुम् । CS. जापयति । DS. जिगी-
 षति ॥

जीव् jīv, 'live,' I, P. जीवति ॥ PF. जिजीव ; जिजीवुः । AO.
 अजीवीत् । FT. जीविष्टति । PS. जीवते । जीवित । GD. न्त्रिव्य ।
 INF. जीवितुम् । CS. जीवयति । DS. जिजीविष्टति ॥

ज्ञृ jīr, 'grow old,' IV, P. जीर्यति ॥ PF. जजार । PS. जीर्यते । PP.
 जीर्ण । CS. जरयति ॥

ज्ञा jñā, 'know,' IX, जानाति, जानीति ॥ PF. जज्ञौ, जन्ते ।
 AO. अज्ञासीत् । FT. ज्ञास्यति ; ज्ञाता । PS. ज्ञायते । AO. अज्ञायि ।
 IPV. ज्ञात । GD. ज्ञात्वा, न्त्राय । INF. ज्ञातुम् । CS. ज्ञापयति, न्ते
 or ज्ञपयति, न्ते, PP. ज्ञापित and ज्ञाप्त । DS. जिज्ञासते ॥

तन् tan, 'stretch,' VIII, तनोति, तनुते ॥ PF. ततान, तेने । PS.
 तन्यते or तायते । तत । GD. तत्वा, न्तत्य or न्ताय । CS. तानयति ॥

तप् tap, 'burn,' I, तपति, न्ते or IV, तप्यति, न्ते ॥ PF. तताप,
 तेपि । FT. तप्स्यति । PS. तप्यते । तप्त । GD. तप्त्वा, न्तप्य । INF. तप्तुम् ।
 CS. तापयति ॥

तुद् tud, 'strike,' VI, तुदति, न्ते ॥ PF. तुतोद । PS. तुष्यते । PP.
 तुम् । CS. तोदयति ॥

तृप् trp, 'be pleased,' IV, P. तृष्टति ॥ PF. ततर्प ; ततुषिव । PP. तृप्त । cs. तर्पयति । AO. अतीतृपत् ॥

तृ tṛ, 'cross,' I, P. or VI, A. तरति or तिरते ॥ PF. ततार ; तेषः । AO. अतार्षीत् or अतारीत । FT. तरिष्वति, न्ते । PP. तोर्ण । GD. तीर्णा, न्तीर्ण । INF. तर्मुम्, तरितुम्, तरीतुम् । CS. तारथति, न्ते । DS. तितीर्षति ॥

त्यज् tyaj, 'abandon,' I, त्यजति, न्ते ॥ PF. तत्याज, तत्यजे । AO. अत्याचीत् । FT. त्यज्यति, न्ते or त्यजिष्वति, न्ते । PS. त्यजते । त्यक्त । GD. त्यक्ता, न्त्यज्य । CS. त्याजयति । DS. तित्यजति ॥

चस् tras, 'tremble,' I, P. or IV, P. A. चसति or चस्ति, न्ते ॥ PF. तचास ; तच्मुः or चेसुः । FT. चसिष्वति । PP. चसा । CS. चासयति ॥

त्वर् tvar, 'hasten,' I, A. त्वरते ॥ PF. तत्वरे । PP. त्वरित । CS. त्वरयति ॥

दंश् daṇś, 'bite,' I, P. दशति ॥ PF. ददंश । FT. दशिष्वति । PS. दश्यते । PP. दष्ट । GD. दंहा, न्दश्य । CS. दंशयति ॥

दह् dah, 'burn,' I, P. दहति ॥ PF. SING. 2. देहिथ or ददग्ध, ददाह । AO. अधाचीत् । FT. धन्यति । PS. दह्यते । PP. दग्ध । GD. दग्धा, न्दह्य । INF. दग्धुम् । CS. दाहयति । DS. दिधयति ॥

दा dā, 'give,' III, ददाति, दत्ते ॥ PF. ददौ, ददे । AO. अदात् ; अदित्, 3. PL. अदिषत । FT. दास्यति, न्ते ; दाता । दीयते । दत्त । GD. दत्ता, न्दाय । CS. दापयति । DS. दिसति ॥

दिव् div, 'play,' IV, P. दीव्यति ॥ AO. अदेवीत् । FT. देविष्वति । PP. शूत । INF. देवितुम् । CS. देवयति ॥

दिश् dis, 'point,' VI, दिष्टति, न्ते ॥ PF. दिदेश, दिदिशे । AO. अदिषत । FT. देव्यति, न्ते । PS. दिष्ठते । PP. दिष्ट । GD. न्दिष्म । INF. देष्टुम् । CS. देशयति । DS. दिदिषति ॥ .

दिह dih, 'anoint,' II, देहि, धेष्ठि, देगिधि; दिहः, दिग्धः, दिग्धः; दिलः, दिग्ध, दिलनि। A. दिहे, धिते, दिग्धे; दिहहे, दिहाथे, दिहाते; दिलहे, धिग्धे, दिहते। IMP. अदेहम्, अधेक्, अधेक्; अदिहु, अदिग्धम्, अदिग्धाम्; अदिल्लि, अदिग्ध, अदिहन्। A. अदिहि, अदिग्धाः, अदिग्ध; अदिहहि, अदिहा-थाम्, अदिहाताम्; अदिल्लहि, अधिग्धम्, अदिहते। IPV. देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धाम्; देहाम्, दिग्ध, दिल्लु। A. देहै, धिल्ल, दिग्धाम्; देहावहै, दिहाथाम्, दिहाताम्; देहामहै, धिग्धम्, दिल्लाम्। OP. दिल्लात्, A. दिहीत ॥ PF. दिदेह, A. दिदिहे। PS. दिल्लते। PP. दिग्ध। GD. अदिल्ल। CS. देहयति ॥

दुह duh, 'milk,' II, (like दिह) SING. 3. दोगिधि। IMP. अधेक्। IPV. दोग्धु। OP. दुल्लात् ॥ PF. दुदोह, दुकुहे। AO. अधुक्षत्, अधुक्षत्। FT. धोक्षते। PS. दुल्लते। PP. दुग्ध। GD. दुग्धा। INF. दोग्धम्। CS. दोहयति। AO. अदुदुहत्। DS. दुधुक्षति ॥

दृश् drs, 'see,' I, P. पश्यति ॥ PF. ददर्श; दहृशुः। AO. अद्रा-क्षीत् or अदर्शत्। FT. द्रूक्षति; द्रष्टा। PS. दृश्यते। दृष्ट। GD. दृष्टा, अदृश्। द्रष्टम्। CS. दर्शयति। AO. अदीदृशत्। DS. दिदृक्षति ॥

द्युत् dyut, 'shine,' I, A. दोतते ॥ PF. दिद्युते। AO. अद्युतत्। CS. योतयति ॥

द्रु dru, 'run,' I, P. द्रवति ॥ PF. दुद्राव, दुद्रोष; I. DU. दुद्रुव। AO. अदुद्रुवत्। PP. द्रुत । अद्रुत्। द्रोतुम्। CS. द्रावयति ॥

द्रुह druh, 'hurt,' IV, P. दुल्लाति ॥ PF. SING. I. 3. दुद्रोह, 2. दुद्रोहिथ; I. DU. दुद्रुहिव। AO. अद्रुहत्। PP. दुग्ध ॥

द्विष् dvis, 'hate,' II, द्वेषि (p. 94) ॥ PP. द्विष्ट। द्वेषम्। द्वेषयति ॥

धा dbā, 'place,' III, दधाति; धत्तः; दधंति। A. धत्ते; दधाते; दधते। IMP. अदधात्; अधत्ताम्; अदधुः। A. अधत्त; अद-

धाताम्; अदधत् । IPV. दधानि, धेहि, दधातु; धत्ताम्; दधतु।
 A. दधै, धत्स, धत्ताम्; दधाताम्; दधताम् । OP. दधात्, A.
 दधीत् ॥ PF. दधौ, दधे । AO. अधात्, अधित् । FT. धास्यति, ष्टे ।
 PS. धीयते । AO. अधायि । PP. हित् । GD. °धाय । धातुम् । CS.
 धापयति । DS. धित्सति ॥

धाव् dhāv, 'run,' and 'wash,' I, धावति, ष्टे ॥ PF. दधाव । PS.
 धावते । धावित 'running'; धौत 'washed' । CS. धावयति ॥

धू dhū, 'shake,' V or IX, धुनोति, धुनुते or धुनाति, धुनीते ॥
 PF. दुधाव । FT. धविष्यति । PS. धूयते । PP. धूत । CS. धूनयति ।
 INT. दोधवीति; दोधूयते ॥

धृ dhr, 'bear,' (no present) ॥ दधार, दध्रे । धरिष्यति, ष्टे ।
 ध्रियते । धृत । धृत्वा । धर्तुम् । CS. धारयति, ष्टे । AO. अदीधरत् ॥

ध्मा dhmā, 'blow,' I, P. धमति ॥ PF. दध्मौ । AO. अध्मासीत् ।
 PS. धम्यते or ध्मायते । PP. धमात् । GD. °ध्माय । CS. ध्मापयति ॥

नद् nad, 'hum,' I, P. नदति ॥ PF. ननाद, नेदिथ; नेदुः । PP.
 नदित । CS. नदयति or नादयति । INT. नानयते ॥

नम् nam, 'bend,' I, P. नमति ॥ PF. ननाम; नेमुः । AO. अनं-
 सीत् । नंस्यति । PS. नम्यते । नत । नत्वा, °नम्य । नभितुम् or नन्तुम् ।
 CS. नमयति or नामयति । AO. अनीनमत् । DS. निनंसति ॥

नश् nas̄, 'perish,' IV, P. नश्यति ॥ PF. ननाश; नेशुः । AO.
 अनश्यत् । FT. नश्यिष्यति or नश्यत्यति । PP. नष्ट । CS. नाशयति ।
 AO. अनीनश्यत् ॥

नह् nah, 'bind,' IV, नह्यति, ष्टे ॥ PS. नह्यते । PP. नज्ज ।
 GD. °नह्य । CS. नाहयति ॥

नी nī, 'lead,' I, नयति, ष्टे ॥ PF. निनाय (p. 113) । AO. अनीषीत् ।
 FT. नेष्यति; नेता । PS. नीयते । नीत । GD. नीत्वा, °नीय । नेतुम् ।
 CS. नाययति । DS. निनीषति, ष्टे । INT. नेनीयते ॥

बृत् nrt, 'dance,' IV, P. बृत्यति ॥ PF. ननर्त ; नवृतुः । FT. नर्तिष्यति । RS. बृत्यते । PP. बृत्त । CS. नर्तयति । DS. निनर्तिष्यति । INT. नरीनर्तति ; नरीबृत्यते ॥

पच् pac, 'cook,' I, पचति, ज्ञे ॥ PF. पपाच, धेचे । FT. पच्यति । RS. पच्यते । पक्ष ADJ. = PP. । पक्ता । CS. पाचयति । INT. पापच्यते ॥

पत् pat, 'fall,' I, P. पतति ॥ PF. पपात ; पेतुः । AO. अपस्त । FT. पतिष्यति । PP. पतित । पतितुम् । पतिला, °पत्य । CS. पातयति । DS. पित्सति ॥

पद् pad, 'go,' IV, A. पद्यते ॥ PF. धेदे । अपादि AO. Ātm. । FT. पत्स्यते । PP. पन्न । °पद्य । पत्तुम् । CS. पादयते । DS. पित्सति । INT. पनीपद्यते ॥

पा pā, 'drink,' I, P. पिबति ॥ PF. पपौ, पपिथ or पपाथ ; पपुः । AO. अपात । पास्यति । RS. पीयते । AO. अपायि । PP. पीत । पीत्वा, °पाय । पातुम् । CS. पाययति । DS. पिपासति । INT. पेपीयते ॥

पा pā, 'protect,' II, P. पाति ॥ AO. अपासीत । INF. पातुम् ॥

पुष् puṣ, 'thrive,' IV or IX, P. पुष्यति or पुष्णाति ॥ PF. पुपोष । RS. पुष्यते । PP. पुष्ट । CS. पोषयति ॥

पू pū, 'purify,' IX, पुणाति, पुणीते ॥ PF. पुपाव, पुपुवे । RS. पूयते । PP. पूत । GD. °पूय । CS. पावयति ॥

पूर् pūr (पूर् pūr), 'fill,' III, P. पिपर्ति; पिप्रति ॥ PF. (पपार), पुपुरे । RS. पूर्यते । PP. पूर्त or पूर्ण । GD. °पूर्य । CS. पूरयति ॥

प्रछ् prach, 'ask,' VI, P. पृच्छति ॥ PF. पप्रच्छ ; पप्रच्छुः । AO. अप्राचीत, अप्रष्ट । FT. प्रच्यति । RS. पृच्छयते । PP. पृष्ट । GD. पृष्टा, °पृच्छ । INF. प्रछुम् । DS. पिपृच्छिष्यति ॥

प्री prī, 'please,' IX, प्रीणाति, प्रीणीते ॥ AO. अप्रीषीत । PP. प्रीत । CS. प्रीणयति ॥

फल phal, 'burst,' I, P. फलति ॥ PF. पफाल । PP. फलित or
फुल । cs. फालयति ॥

बन्ध bandh, 'bind,' IX, P. बधाति ॥ PF. बबन्ध, बबन्धित or
बबन्ध, बबन्ध । FT. भम्स्यति । PS. बध्यते । PP. बज्ज । GD. बह्ना,
बध्य । INF. बन्धुम् । CS. बन्धयति ॥

बुध् budh, 'perceive,' I, P. A. or IV, A. बोधति, ओते or बुध्यते ॥
PF. बुध्येति । AO. अभुत्सि, अबुद्धाः, अबुद्ध ; or अबोधिषम् &c.
(p. 122) । FT. भोत्यते । PS. बुध्यते । PP. बुद्ध । GD. बुद्धा, बुध्य । INF.
बोद्धुम् । CS. बोधयति । DS. बुमुत्सते ॥

ब्रू brū, 'speak,' II, ब्रवीमि, ब्रवीषि, ब्रवीति; ब्रूवः, ब्रूथः,
ब्रूतः; ब्रूमः, ब्रूथ, ब्रुवन्ति । A. ब्रूते; ब्रुवते । IMP. अब्रवम्,
अब्रवीः, अब्रवीत्; अब्रूताम्; अब्रुवन् । IPV. ब्रवाणि, ब्रूहि,
ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्; ब्रवाम, ब्रूत, ब्रुवन्तु । OP. ब्रूयात् ॥
बच् vac is used in the other forms.

भक्ष bhaks, 'eat,' I, P. भक्षति ॥ PS. भक्ष्यते । PS. AO. अभक्षि ।
PP. भक्षिति । INF. भक्षितुम् । CS. भक्षयति ॥

भज् bhaj, 'divide,' I, भजति, ओते ॥ PF. बभाज, बमव्यथ; भेजुः;
भेजे । AO. अभाज्योत्, अभक्षा । FT. भजिष्यति, ओते । PS. भज्यते । भक्ष ।
भक्षा, ओभज्य । भक्षुम् । CS. भाजयति, ओते । DS. भिजति, ओते ॥

भङ्ग bhañj, 'break,' VII, P. भनक्ति । अभनक्त् । भनक्तु । भञ्ज्यात् ॥
PF. बभञ्ज । AO. अभाङ्ग्योत् । FT. भङ्ग्यति; भङ्गा । PS. भज्यते ।
AO. अभाजि । PP. भय । GD. भङ्ग्यका, ओभज्य ॥

भा bhā, 'shine,' II, P. भाति; भान्ति । IMP. अभात्; अभान्
or अभुः ॥ PF. बभौ । FT. भास्यति । PP. भात ॥

भाष् bhās, 'speak,' I, A. भाषते ॥ PF. बभाषि । AO. अभाषिष्ट । FT.
भाषिष्यते । PS. भाष्यते । PP. भाषित । GD. भाषिता, ओभाष्य । INF.
भाषितुम् । CS. भाषयति, ओते ॥

भिद् bhid, 'cleave,' VII, भिन्ति, भिन्ते ॥ PF. विभेद, विभिदे ।
 FT. भेत्यति, ०ते । PS. भिदते । भिन्न । GD. भिन्त्वा, ०भिद । INF.
 भेत्तुम् । CS. भेदयति ॥

भी bhī, 'fear,' III, P. विभेति ; विभ्यति । IMP. अविभेत ; अवि-
 भयः ॥ PF. विभाय । AO. अभेषीत । PS. भीयते । भीत । भेत्तुम् । CS.
 भाययति or भीषयते । INT. विभीयते ॥

भुज् bhuj, 'enjoy,' VII, भुग्नति, भुङ्गे ॥ PF. बुभुजे । FT. भोक्ष्यति,
 ०ते । PS. भुज्यते । PP. भुल्ला । GD. भुक्त्वा । INF. भोक्तुम् । CS. भोजयति,
 ०ते । DS. बुभुचते । INT. बोभुजीति ; बोभुज्यते ॥

भू bhū, 'become,' 'be,' I, भवति, ०ते (p. 92) ॥ बभूव (139, 7) ।
 अभूत् (148) । भविष्यति ; भविता (152) । भूयते (154) । AO. PS.
 अभावि । भूत । भूत्वा, ०भूय । भवितुम् । CS. भावयति, ०ते । DS.
 बुभूषति, ०ते । INT. बोभवीति ॥

भृ bhr̥, 'carry,' III, P. (also I, भरति, ०ते) विभर्ति ; विभति ।
 IPV. विभराणि, विभृहि, विभर्तु ॥ PF. बभार, बमर्थ ; बभूव ; or
 विभरांबभूव । FT. भरिष्यति । PS. भ्रियते । PP. भृत । GD. ०भूत्वा ।
 INF. भर्तुम् । CS. भारयति । DS. बुभूर्षति । INT. बरीभर्ति ॥

भज्ज् bhrajj, 'fry,' VI, P. भृज्जति ॥ PS. भृज्ज्यते । PP. भृष्ट । GD.
 भृद्वा । CS. भर्ज्ययति ॥

भम् blram, 'wander,' IV, P. or I, P. A. भाम्यति or भमति,
 ०ते ॥ PF. बभाम ; बभमुः or भेमुः (139) । FT. भमिष्यति । PP.
 भान्त । GD. भान्त्वा, ०भस्य or ०भ्राम्य । INF. भान्तुम् or भमितुम् ।
 CS. भामयति or भमयति । INT. बन्धमीति ; बन्धम्यते ॥

मञ्ज् majj, 'sink,' I, P. मञ्जति ॥ PF. ममञ्ज । AO. अमाङ्गीत ।
 FT. मञ्ज्यति । PP. मञ्ज । ०मञ्ज्य । मञ्जितुम् । मञ्जयति । DS.
 मिमञ्जति ॥

मद् mad, 'rejoice,' IV, P. मादति ॥ AO. अमादीत् । PP. मन्त् ।
cs. मादयति or मदयति ॥

मन् man, 'think,' IV or VIII, A. मन्यते or मनुते ॥ PF. मेने ।
AO. अमन्सा । FT. मंस्यते । PS. मन्यते । PP. मत । GD. मत्ता, °मन्य or
°मत्य । INF. मन्तुम् । CS. मानयते । DS. मीमांसते ॥

मन्थ् manth, 'shake,' I or IX, P. मथति (or मन्यति) or मथ्याति ॥
PF. ममन्थ, ममन्थिथ । FT. मन्थिष्वति । PS. मथते । PP. मथित । GD.
°मथ्य । CS. मन्थयति ॥

मा mā, 'measure,' II, P. or III, A. माति or मिमीते ॥ PF.
ममी or ममे । PS. मीयते । AO. अमायि । PP. मित । GD. मित्ता,
°माय । INF. मातुम् । CS. मापयति । DS. मित्सति ॥

मुच् muc, 'loosen,' VI, मुच्चति, °ते ॥ PF. मुमोच, मुमुचे । AO.
अमुचत्, अमुक्त । FT. मोच्यति, °ते । PS. मुच्यते । मुक्त । मुक्ता,
°मुच्य । मोक्षुम् । CS. मोचयति, °ते । AO. अमूमुचत् । DS. मुमुचति
or मोचते ॥

मुह् muh, 'be bewildered,' IV, P. मुद्यति ॥ PF. मुमोह,
मुमोहिथ or मुमोग्ध or मुमोढ । PP. मुग्ध or मूढ । CS. मोहयति ।
INT. मोमुहते ॥

मृ mr̄, 'die,' P. (no present) ॥ PF. ममार, ममर्थ; मम्रिव ।
FT. मरिष्वति । PS. म्रियते । PP. मृत । GD. मृत्ता । INF. मर्तुम् ।
CS. मारयति । AO. अमीमरत् । DS. मुमूर्षति । INT. मरीमर्ति ॥

मृज् mr̄j, 'wipe,' II, P. मार्षि; मृष्टः; मृजन्ति । IMP. अमार्द्;
अमृष्टाम्; अमृजन् । IPV. मार्जानि, मृद्धि, मार्षु; मृष्टाम्;
मृजन्तु । OP. मृज्यात् ॥ PF. ममार्जि; ममृजुः । AO. अमार्जीत् or
अमार्जीत् or अमृष्टत् । FT. मार्ज्यते । PS. मृज्यते । PP. मृष्ट । GD.
°मार्ज्य, °मृज्य । INF. मर्जुम्, मार्जुम्, मार्जितुम् । CS. मार्जयति ।
INT. मर्जृज्यते ॥

म्ला mnā, 'mention,' I, P. मनति ॥ AO. अम्लासीत् । PS. म्लायते ।
PP. म्लात् ॥

म्लै mlai, 'fade,' I, P. म्लायति ॥ PF. मल्लौ । AO. अम्लासीत् ।
PP. म्लाण । CS. म्लापयति or म्लपयति ॥

यज् yaj, 'worship,' I, यजति, ०ते ॥ PF. इयाज्, ईजे । AO.
अयासीत्, अयष्ट । FT. यज्यति । PS. इज्यते । PP. इष्ट । GD. इहा ।
INF. यज्म् । CS. याजयति । DS. यियजति ॥

यम् yam, 'stop,' I, P. यच्छति ॥ PF. यद्याम्, यद्यन्य ; येमुः ।
FT. यमिष्वति । PS. यम्यते । PP. यत । GD. यत्वा, ०यम्य । INF. यन्तुम्
or यमितुम् । CS. यमयति or यामयति ॥

या yā, 'go,' II, P. याति । IMP. अयात् ; अयान् or अयुः ।
IPV. यातु । OP. यायात् ॥ PF. यथौ । AO. अयासीत् । FT. यास्ति ;
याता । PS. यायते । PP. यात । GD. यत्वा, ०याय । INF. यातुम् ।
CS. यापयति । DS. यियासति ॥

यु yu, 'join,' II, P. यौति ; युवन्ति । IMP. अयौत् ; अयुवन् ।
IPV. यौतु ; युवन्तु । OP. युयात् ॥ PP. युत ॥

युज् yuj, 'join,' VII, युग्नति, युङ्गे ॥ PF. युयोज, युयुजे । AO.
अयुजत, अयुक्त । FT. योज्यति, ०ते । PS. युज्यते । युक्त । युक्ता,
०युज्य । योक्तुम् । CS. योजयति, ०ते । AO. अयोयुजत् । DS. युयुजति ॥

रक् raks, 'protect,' I, रक्षति, ०ते ॥ PF. ररक्ष । AO. अरक्षीत् ।
FT. रक्षिष्वति ; रक्षिता । PS. रक्ष्यते । PP. रक्षित । GD. ०रक्ष्य ।
INF. रक्षितुम् । CS. रक्षयति ॥

रञ्ज् rañj, 'tinge,' IV, P. रञ्ज्यति ॥ PS. रञ्ज्यते । PP. रक्त । GD.
०रञ्ज । CS. रञ्जयति ॥

रभ् rabh, 'grasp' (आरभ् ā-rabh, 'begin'), I, A. रभते ॥ PF.
रेमे । FT. रप्स्यते । PS. रभ्यते । AO. अरभि । PP. रब्य । GD. ०रभ्य ।
INF. रभ्युम् । CS. रभयति । DS. रिप्सते ॥

रम् ram, 'sport,' I, A. (P. only when transitive) रमते ॥ PF.
रेमे । AO. अरंसीत् । FT. रंस्यते । INF. रनुम् । PF. रत् । GD. रत्वा,
०रम्य । PS. रम्यते । CS. रमयति । DS. रिरंसते ॥

राज् rāj, 'shine,' I, राजति, ०ते ॥ रराज्, रेजे । राजयति ॥
रु ru, 'cry,' II, P. रौति; रुतः; रुवन्ति ॥ PF. रुराव; रुरुवः;
PP. रुत । INF. रोतुम् । CS. रावयति । AO. अरुरुवत् । INT. रोर-
वीति; रोरुयते ॥

रुद् rud, 'weep,' II, P. रोदिति; रुदन्ति । IMP. अरोदम्,
अरोदः or अरोदीः; अरोदत् or अरोदीत्; अरुदिव; अरुदन् ।
IPV. रोदानि, रुदिहि, रोदितु; रोदाव; रुदन्तु । OP. रुदात् ॥
PF. रुरोद । AO. अरुदत् । FT. रोदिष्यति । PS. रुदते । रुदित ।
रुदिला, ०रुद । रोदितुम् । रोदयति । रुरुदिष्यति । रोरुदते ॥

रुध् rudh, 'shut out,' VII, रुणज्जि, रुञ्जे (p. 100) ॥ PF. रुरोध,
रुधे । AO. अरुधत् or अरौत्सीत्; अरुड । FT. रोत्स्यति । PS.
रुधते । रुड । रुड्वा, ०रुध्य । रोडुम् । रोधयति । रुरुस्ति ॥

रुह् ruh, 'grow,' I, P. रोहति ॥ PF. ररोह । AO. अरुचत् or
अरुहत् । FT. रोत्यति । PS. रुह्यते । PP. रुढ । GD. ०रुह्य । INF.
रोडुम् । CS. रोहयति or रोपयति । DS. रुरुचति ॥

लभ् labh, 'grasp,' I, A. लभते ॥ PF. लेभे । FT. लप्स्यते । PS. लभ्यते ।
PP. लभ्य । GD. लभ्वा, ०लभ्य । CS. लभयति । DS. लिप्सते ॥

लिख् likh, 'scratch,' VI, P. लिखति ॥ PF. लिलेख । PS. लि-
खते । PP. लिखित । GD. लिखिला, ०लिख्य । CS. लेखयति ॥

लू lū, 'cut,' IX, लुनाति, लुनीते ॥ PF. लुलाव, लुलुवे । PP. लून ॥
वच् vac, 'speak,' II, P. वच्मि, वच्चि, वक्ति; वच्चः, वक्थः;
वक्तः; वच्यः, वक्थ, (वदन्ति) । IMP. अवचम्, अवक्, अवक्;
अवचू, अवक्तम्, अवक्ताम्; अवच्य, अवक्त, (अवदन्) । IPV.
वचानि, वग्धि, वक्तु; वचाव । OP. वच्यात् ॥ PF. उवाच; ऊचुः ।

AO. अवोचत् । FT. वच्यति ; वक्ता । PS. उच्यते । AO. अवाचि । उक्त । उक्ता, °उच्य । वक्तुम् । CS. वाचयति । DS. विवचति ॥

वद् vad, 'speak,' I, P. वदति ॥ PF. उवाद ; उदुः । AO. अवादीत । FT. वदिष्यति । PS. उदयते । PP. उदित । उदित्या, °उद्य । INF. वदितुम् । CS. वादयति । DS. विवदिषति ॥

वप् vap, 'sow,' I, वपति ॥ PF. उवाप, उवपिथ or उवप्त्य ; उपुः । AO. अवाप्तीत । FT. वप्स्यति or वपिष्यति । PS. उप्यते । PP. उप्त । CS. वापयति ॥

वश् vas, 'desire,' II, P. वश्म, वच्छि, वष्टि ; उश्चः ; उश्निं । IMP. अवश्म, अवट्, अवट् ; श्रीश्व । IPV. वशानि, उड्हि, वष्टु । OP. उश्शात् ॥ CS. वशयति ॥

वस् vas, 'dwell,' I, P. वसति ॥ PF. उवास ; उषुः । AO. अवासीत् । FT. वत्यति । PS. उष्यते । PP. उषित । GD. उषित्वा, °उष्य । INF. वसुम् । CS. वासयति ॥

वस् vas, 'wear,' II, A. वस्ते ॥ PF. ववसे । PP. वसित । GD. वसित्वा, °वस्य । INF. वसितुम् । CS. वासयति ॥

वह् vah, 'carry,' I, वहति, °ते ॥ PF. उवाह ; उडः । AO. अवाचीत् । FT. वच्यति । PS. उह्यते । AO. अवाहि । PP. उढ । GD. °उह्य । INF. वोहुम् । CS. वाहयति । INT. वावहीति ॥

विद् vid, 'know,' II, P. वेद्मि, वेत्सि, वेत्ति ; विद्धः, वित्यः, वित्तः ; विद्मः, वित्य, विद्नि । IMP. अवेद्म, अवेः or अवेत, अवेत ; अविद्म, अवित्तम्, अवित्ताम् ; अविद्धि, अवित्त, अविद्ग्न or अविदुः । IPV. वेदानि, विद्धि, वेत्तु ; वेदाव, वित्तम्, वित्ताम् ; वेदाम, वित्त, विद्ग्नु । OP. विवात् ॥ PF. विवेद or विदांचकार । AO. अवेदीत् । FT. वेदिष्यति । PS. विद्यते । विदित । विदित्वा । वेदितुम् । वेदयति । विविदिषति ॥ PR. PF. वेद ; वेत्य, वेद ; विद्व, विद्धुः, विद्गुः ; विद्म, विद, विदुः (139, 3) ॥

विद् vid, 'find,' VI, विन्दति, ०ते ॥ विवेद, विविदे । AO. अविदत्, अविदत् । वेत्स्यति, ०ते । PS. विद्यते ('there exists') । PP. वित्त or वित्त । वित्ता, ०विद् । वेत्तुम् । CS. वेद्यति । DS. विवित्सति ॥

विश् vis, 'enter,' VI, P. विश्यति ॥ PF. विवेश । AO. अविच्छत् । FT. वेच्छति । PS. विश्यते । AO. अवेशि । PP. विष्ट । ०विश्य । वेष्टुम् । CS. वेश्यति । AO. अवीविश्यत् । DS. विविच्छति ॥

वृ vr̥, 'cover,' V, वृणोति, वृणुते ॥ PF. ववार, ववर्ध; ववृव; वन्नुः; वन्ने । PS. व्रियते । वृत । ०वृत्य । INF. वरितुम् or वरीतुम् । CS. वरयति ॥

वृ vr̥t, 'choose,' IX, A. वृणीते ॥ PF. वन्ने । AO. अवृत । PS. व्रियते । PP. वृत । INF. वरीतुम् । CS. वरयति ॥

वृत् vṛt, 'exist,' I, A. (P. also in AO., FT.) वर्तते ॥ PF. ववृते । AO. अवृतत् । FT. वर्तिष्यते or वर्त्यते । PP. वृत्त । GD. ०वृत्य । INF. वर्तितुम् । CS. वर्तयति ॥

वृध् vṛdh, 'increase,' I, A. (P. also in AO., FT.) वर्धते ॥ PF. ववृधे । AO. अवृधत्, अवर्धिष्ठ । FT. वर्त्यति । PP. वृज्ज । INF. वर्धितुम् । CS. वर्धयति, ०ते । AO. अवीवृधत् ॥

व्यध् vyadh, 'pierce,' IV, P. विधति ॥ PF. विवाध; विविधः । PS. विधते । PP. विज्ञ । GD. विद्धा, ०विध । CS. व्यधयति ॥

व्रज् vraj, 'go,' I, P. व्रजति ॥ PF. वव्राज, वव्रजिथ । AO. अव्राजीत् । FT. व्रजिष्यति । PS. व्रज्यते । PP. व्रजित । GD. व्रजित्वा, ०व्रज्य । INF. व्रजितुम् । CS. व्राजयति ॥

व्रस् vraśc, 'cut,' VI, P. वृश्यति ॥ PS. वृश्यते । PP. वृक्षण । GD. वृष्ट, ०वृश्य ॥

शंस् śams, 'praise,' I, P. शंसति ॥ शशंस । AO. अश्शंसीत् । शंसिष्यति । PS. शश्यते । शश्त । शश्त्वा, ०शश्य । शंसितुम् । CS. शंसयति ॥

शक् sak, 'be able,' V, P. शक्नोति ॥ PF. शशाक ; शेकः । AO. अशक्त् । FT. शक्ष्यति । PS. शक्यते । PP. शक्त् and शक्तिः । DS. शिक्षति ॥

शप् sap, 'curse,' I, शपति, न्ते ॥ PP. शशाप, शेपे । FT. शपिष्यते । PS. शप्यते । PP. शप्त । CS. शापयति ॥

शम् sam, 'cease,' IV, P. शाम्यति ॥ PF. शशाम ; शेमः । PP. शान्त । CS. शमयति or शामयति । AO. अशीशमत् ॥

शास् śās, 'order,' II, P. शास्ति ; 1. DU. शिष्वः ; 3. PL. शासति । IMP. अशासम्, अशाः; or अशात्, अशात् ; अशिष्व ; अशासुः । IPV. शासानि, शाधि, शासु ; शासाव, शिष्टम्, शिष्टाम् ; शासाम्, शिष्ट, शासतु । OP. शिष्यात् ॥ PF. शशास । AO. अशिष्यत् । FT. शा-सिष्यति । PS. शास्यते or शिष्यते । PP. शासित or शिष्ट । GD. शासित्वा । INF. शास्तुम् ॥

शिष् sis, 'leave,' VII, P. शिनष्टि; शिंष्वः; शिंषन्ति । IPV. शिन-षाणि, शिंद्वि, शिनष्टु ॥ PS. शिष्यते । शिष्ट । शिष्टा, नशिष्ट । CS. शेषयति ॥

श्री śrī, 'lie,' II, A. शयै, शेषे, शेति ; शेवहै, शयायै, शयति ; शेमहै, शेष्वे, शेरते । IMP. अश्ययि, अशेथाः, अशेत ; अशेवहि, अश्याथाम्, अश्याताम् ; अशेमहि, अशेष्वम्, अशेरत । IPV. शयै, शेष्व, शेताम् ; शयावहै, शयाथाम्, शयाताम् ; शयामहै, शेष्वम्, शेरताम् । OP. शयीत ॥ PF. शिश्मे । AO. अश्यिष्ट । FT. शयिष्यते । PP. शयित । CS. शाययति । DS. शिश्यिष्यते ॥

शुच् śuc, 'grieve,' I, P. शोचति ॥ PF. शुशोच । AO. अशुचत् । FT. शोचिष्यति । GD. शोचित्वा । INF. शोचितुम् । CS. शोचयति ॥

श्रि śri, 'go,' I, अयति, न्ते ॥ PF. शिश्राय, शिश्रिये । AO. अशि-श्रियत् । FT. अशिष्यति, न्ते । PS. श्रीयते । PP. श्रित । GD. अशित्वा, नश्रित्वा । INF. अश्रितुम् ॥

श्रू śru, 'hear,' V, P. श्रृणीति ; श्रृणुतः ; श्रृणवन्ति ॥ श्रुत्राव, श्रुत्रीथ, श्रुत्राव ; I. DU., 2. PL. श्रुत्रव ; श्रुत्रुतुः । AO. अश्रौषीत् । FT. श्रोष्टति ; श्रोता । PS. श्रूयते । AO. अश्रावि । PP. श्रुत । GD. श्रुत्वा, श्रुत्य । INF. श्रोतुम् । CS. श्रावयति । DS. श्रुत्रूषते ॥

श्वस śvas, 'breathe,' II, P. श्वसिति ॥ PF. श्वास । FT. श्वसिष्टति । PP. श्वस्त्र or श्वसित । GD. श्वस्य । INF. श्वसितुम् । CS. श्वासयति ॥

सज्ज sañj, 'adhere,' I, P. सज्जति ॥ PF. ससज्ज । AO. असाङ्गीत् । PS. सज्जते । PP. सक्त । GD. श्वस्य । INF. सक्तुम् । CS. सज्जयति ॥

सद् sad, 'sink,' I, P. सीदति ॥ PF. ससाद्, सेदिथ or ससत्य ; सेदुः । AO. असदत् । FT. सत्यति । PS. सद्यते । PP. सन्न । GD. श्वस्य । INF. सन्तुम् । CS. सादयति ॥

सहृ sah, 'bear,' I, A. सहते ॥ FT. सहिष्टते ; सोढा । PS. सह्यते । PP. सोढ । GD. श्वस्य । INF. सोढुम् । CS. साहयति ॥

सिच् sic, 'sprinkle,' VI, सिद्धति, श्वेते ॥ PF. सिषेच, सिषिचे । AO. असिचत्, श्वत् । FT. सेत्यति, श्वते । PS. सिच्यते । PP. सित्त । GD. सित्का, श्विच्य । CS. सेचयति, श्वते ॥

सिध् sidh, 'repel,' I, P. सेधति ॥ PF. सिषेध । AO. असेधीत् । FT. सेधिष्टति and सेत्यति । PS. सिध्यते । सिद्ध । INF. सेद्धुम् । CS. सेधयति ॥

सु su, 'press out,' V, सुनोति, सुनुते (p. 98) ॥ PF. सुषाव, सुषुवे । FT. सोष्टति । PS. सूयते । PP. सूत । GD. श्वस्य । CS. सावयति ॥

सू sū, 'bear,' II, A. सूते । IMP. असूत । PF. सुवै, सूष्व, सूताम् । OP. सुवीत् ॥ PF. सुषुवे । FT. सविष्टते or सोष्टते । PS. सूयते । सूत ॥

रु sr, 'go,' I, P. सर्ति ॥ PF. ससार, ससर्थ ; सर्वव ; सस्तुः । FT. सरिष्टति । PP. रुत । GD. श्वस्य । INF. सर्तुम् । CS. सारयति ॥

रुज् srj, 'emit,' VI, P. रुजति ॥ PF. ससर्ज । AO. अस्त्राचीत् ।

PT. स्वच्छति । PS. स्वच्छते । GD. स्वद्वा, °स्वच्छ । INF. स्वच्छम् । CS. सर्वच्छति । DS. सिस्वच्छति ॥

खप srp, 'creep,' I, P. सर्पति ॥ PF. सर्पते ; सर्पित । PT. स्वप्स्यति । PS. स्वप्सते । PP. स्वप्स । CS. सर्पयति । DS. सिस्वप्सति ॥

स्वभ्यं stambh, 'prop.' IX, P. स्वभ्याति । IPV. स्वभ्यानि, स्वभान, स्वभ्यातु ॥ PF. तस्वभ्य । PS. स्वभ्यते । AO. अस्वभ्यि । PP. स्वभ्य । GD. स्वभ्या, °स्वभ्य । INF. स्वभ्यम् । CS. स्वभ्ययति ॥

सू stu, 'praise,' II, सौति or सौवीति । IMP. असौत् or असौवीत् । सौतु or सौवीतु । सुयात्, सूवीत ॥ PF. तुष्टाव । AO. अस्तावीत् or असौवीत्, असौष्ट । PT. सोष्टयति । PS. सूयते । PP. सूत । GD. सूत्ला, °सूत्य । INF. सौतुम् । CS. स्तावयति । DS. तुष्टूष्टयति ॥

सृ॒ str, 'cover,' V or IX, सृणोति or सृणाति ॥ PF. तस्लार, तस्लरे । PT. स्वरिष्वति । PS. सौर्यते (as if from सृ॒ str, 58) । PP. सृत । GD. सृत्ला, °सृत्य । CS. स्तावयति । DS. तुष्टूष्टयति ॥

स्था sthā, 'stand,' I, तिष्ठति ॥ PF. तस्थौ । AO. अस्थात् । PT. स्वास्थति । PS. सौर्यते । AO. अस्थायि । PP. स्थित । GD. स्थित्ला, °स्थाय । INF. स्थातुम् । CS. स्तापयति । DS. तिष्ठासति ॥

स्पृश् sp̄s, 'touch,' VI, P. स्पृशति ॥ PF. पस्पर्श ; पस्पृशुः । AO. अस्प्राशीत् । PT. स्प्रस्थति । PS. स्पृशते । PP. स्पृष्ट । GD. स्वद्वा, °स्पृश्च । CS. स्प्रदुम् । INF. सर्वच्छयति । DS. पिस्पृशति ॥

स्मि smi, 'smile,' I, A. स्मयते ॥ PF. सिस्मिये । AO. अस्मयिष्ट । PP. स्मित । GD. स्मित्ला, °स्मित्य । CS. स्तापयति or स्ताययति ॥

स्मृ॒ smr, 'remember,' I, P. स्वरति ॥ PF. स्वभार । PT. स्वरि-ष्वति । PS. स्मर्यते । PP. सृत । GD. सृत्ला, °सृत्य । INF. स्वार्तुम् । CS. स्तारयति ॥

स्वन्द् syand, 'drop,' I, A. स्वन्दते ॥ PF. स्वस्वन्दे । PS. स्वन्द्यते । PP. स्वन्द । CS. स्वन्दयति ॥

स्रु sru, 'flow,' I, P. स्ववति ॥ PF. सुस्वाव । PT. स्वविष्वति । सृत ॥

खज् svaj, 'embrace,' I, A. खजते । PP. खक्त । खतुम् ॥
खप् svap, 'sleep,' II, P. खपिति ॥ PF. सुष्वाप ; सुषुपुः । AO.
 अखाप्तीत् । FT. खप्स्ति । PS. सुष्टते । AO. अखापि । PP. सुप्त ।
 GD. सुप्त्या । INF. खप्तम् । CS. खापयति । DS. सुषुप्ति ॥

हन् han, 'kill,' II, P. हन्ति ; हतः ; घन्ति । IMP. अहन् ; अघन् ।
 IPV. हनानि, जहि, हन्तु ; घन्तु । OP. हन्यात् ॥ PF. जघान । AO.
 अवधीत् । FT. हनिष्ठति । PS. हन्यते । PP. हत । GD. हत्या, °हत्य ।
 INF. हन्तुम् । CS. घातयति । DS. जिघासति ॥

हा hā, 'leave,' III, P. जहाति ; जहति । IPV. जहानि, जहीहि,
 जहातु ; जहतु ॥ PF. जहौ, जहिथ or जहाथ । AO. अहासीत् or
 अहात् । FT. हास्ति । PS. हीयते । PP. हीन । GD. हित्वा, °हाय ।
 INF. हातुम् । CS. हापयति । DS. जिहासति ॥

हिंस hims, 'strike,' VII, P. हिनस्ति । IMP. अहिनत् ; अहिंसन् ।
 IPV. हिनसानि, हिन्धि, हिनसु । OP. हिंसात् ॥ PF. जिहिंस । AO.
 अहिंसीत् । FT. हिंसिष्ठति । PS. हिंसते । हिंसित । CS. हिंसयति ॥

ऊ hu, 'sacrifice,' III, जुहोति (p. 96) ॥ PF. जुहाव or जुहवां-
 चकार । AO. अहीषीत् । FT. होष्ठति । PS. हृयते । ऊत । GD. ऊत्वा ।
 INF. होतुम् । CS. हावयति । DS. जुहृष्ठति । INT. जोहवीति ॥

हृ hr, 'take,' I, हरति, °ते ॥ PF. जहार, जहर्थ ; जहुः । AO.
 अहार्षीत्, अहत । FT. हरिष्ठति ; हर्ता । PS. ह्रियते । AO. अहारि ।
 हत । GD. हत्वा, °हत्य । CS. हारयति । DS. जिहीर्षति, °ते । INT.
 जरीहर्ति ॥

ह्री hrī, 'be ashamed,' III, P. जिह्रेति ; जिह्रीतः ; जिह्रियति ।
 IMP. अजिह्रेत् । IPV. जिह्रेतु । OP. जिह्रीयात् ॥ PF. जिह्राय ।
 जिह्रियुः । PP. ह्रीण or ह्रीत । CS. ह्रेपयति । INT. जिह्रीयते ॥

ह्वे hve, 'call,' I, ह्वयति, °ते ॥ PF. जुहाव ; जुङवुः । FT. ह्वास्ते ।
 PS. ह्वयते । PP. ह्वत । GD. ह्वत्वा, °ह्वय । INF. ह्वातुम् । CS. ह्वाययति ।
 INT. जोहवीति ॥

APPENDIX II

METRE IN CLASSICAL SANSKRIT

The versification of classical Sanskrit differs considerably from that of the Vedic hymns, being more artificial, more subject to strict rules, and showing a far greater number of varieties of metre.

Classical Sanskrit metres are divided into—

I. those measured by the number of syllables;

II. those measured by the number of *mora*e they contain.

Nearly all Sanskrit poetry is written in stanzas consisting of four metrical lines or quarter-verses (called *pāda*, 'foot' = quarter). These stanzas are regularly divided into hemistichs or half-verses.

Quantity is measured as in Latin and Greek. Vowels are long by nature or by position. Two consonants make a preceding short vowel long by position, Anusvāra and Visarga counting as full consonants. A short vowel counts as one *mora* (*mātrā*), a long vowel (by nature or position) as two.

I. Metres measured by Syllables (*Aksara-cchandah*).

These consist of—

- A. two half-verses identical in structure, while the quarter-verses 1 and 3 differ from 2 and 4.
- B. four quarter-verses all identical in structure.

A. The Śloka.

The Śloka ('song,' from *śru*, 'hear'), developed from the Vedic *Anuṣṭubh*, is the Epic verse, and may be considered the Indian

verse *par excellence*, occurring, as it does, far more frequently than any other metre in classical Sanskrit poetry. It consists of two half-verses of sixteen syllables or of four pādas of eight syllables.

Dividing the half-verse into four feet of four syllables, we find that only the second and the fourth foot are determined as to quantity. The fourth is necessarily iambic ($\text{˘} - \text{˘} \text{˘}$), while the second may assume four different forms. The first and the third foot are undetermined, except that $\text{˘} \text{˘} \text{˘} \text{˘}$ is always excluded from them. By far the commonest form of the second foot is $\text{˘} - - \text{˘}$ (in Nala 1442 out of 1732 half-verses).

The type of the Sloka may therefore be represented thus—

$\cdot \cdot \cdot \cdot | \text{˘} - - \text{˘} | \cdot \cdot \cdot \cdot | \text{˘} - \text{˘} \text{˘} \text{˘} ||$

E.g. Āśid rājā Nälō nāmā | Viśeṇeśūtō bālī |
 üpāpannō gūṇair iṣṭai | rūpavān asvākōvīdāḥ ||

It is only when the second foot has $\text{˘} - - \text{˘}$ that the first foot may assume all its admissible forms. When the second foot has any of the other three forms, the first foot is limited, as shown in the following table:—

	I.	II.	III.	IV.
1.	$\cdot \cdot \cdot \cdot$	$ \text{˘} - - \cdot \cdot $		
2.	$\left\{ \begin{array}{l} \cdot - \text{˘} - \\ \cdot \text{˘} \text{˘} \text{˘} - \end{array} \right.$	$ \text{˘} \text{˘} \text{˘} \cdot \cdot $	$\left. \begin{array}{l} \cdot \cdot \cdot \cdot \\ \cdot \text{˘} - \text{˘} \cdot \cdot \end{array} \right\}$	$ \text{˘} - \text{˘} \cdot \cdot $
3.	$\cdot - \text{˘} -$	$ - \text{˘} \text{˘} \cdot \cdot $		
4.	$\cdot - \text{˘} -$	$ -, - - \cdot \cdot $		

The first (typical) form is called *Pathyā*; the remaining three, called *Vipulā*, are in the above table arranged in order of frequency of occurrence. Out of 2579 half-verses taken from Kālidāsa (Raghu-vamsa and Kumāra-sambhava), Māgha, Bhāravi, and Bilhaṇa, each of the four admissible forms of the Sloka in the above order claims the following share: 2289, 116, 89, 85.

In the table a dot indicates an undetermined syllable: a comma marks the *caesura*.

The end of a pāda coincides with the end of a word (sometimes only with the end of a word in a compound), and the whole Sloka contains a complete sentence. The construction does not run on into the next line. Occasionally three half-verses are found combined into a triplet.

B. All Four Pādas identical in Form.

1. Of the numerous varieties developed from the Vedic Tri-*ṣṭubh* (11 syllables to the pāda), the commonest are—

a. **Indravajrā**: — — ˘ | — — ˘ | ˘ — ˘ | — — ||

b. **Upendravajrā**: ˘ — ˘ | — — ˘ | ˘ — ˘ | — — ||

c. **Upajāti** (a mixture of the above two):

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘ ||

d. **Śalini**: — — — | — , — ˘ | — — ˘ | — — ||

e. **Rathoddhatā**: — ˘ — | ˘ ˘ ˘ | — ˘ — | ˘ — ||

2. The commonest forms of Jagatī (12 syllables to the pāda) are—

a. **Vamśastha**: ˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘ — ||

b. **Drutavilambita**: ˘ ˘ ˘ | — ˘ ˘ | — ˘ ˘ | — ˘ — ||

3. The commonest variety of Sakvarī (14 syllables to the pāda) is—

Vasantatilakā: — — ˘ | — ˘ ˘ | ˘ — ˘ | ˘ — ˘ | — ˘ ||

4. The commonest form of Atisākvarī (15 syllables to the pāda) is—

Mālinī: ˘ ˘ ˘ | ˘ ˘ ˘ | — , — | ˘ — — | ˘ — ˘ ||

5. The commonest varieties of Atyaṣṭi (17 syllables to the pāda) are—

a. **Śikharinī**: ˘ — — | — — — , | ˘ ˘ ˘ | ˘ ˘ — | — ˘ ˘ | ˘ — ||

b. **Harinī**: ˘ ˘ ˘ | ˘ ˘ — , | — — | — , ˘ — | ˘ ˘ — | ˘ — ||

c. Mandākrāntā :

— — | —, u u | u u u | —, — u | — — u | — u ||

6. The commonest form of Atidhṛti (19 syllables to the pāda) is—

Sārdūlavikrīdita :

— — — | u u — | u — u | u u —, | — — u | — — u | u ||

7. The commonest variety of Prakrti (21 syllables to the pāda) is—

Sragdhārā :

— — — | — u — | —, u u | u u u | u —, — | u — — | u — — ||

II. Metres measured by Morae.

A. Metres in which the sum total only of the *morae* is prescribed (Mātrā-chandah).

The **Vaitāliya** contains 30 *morae* in the half-verse, 14 in the first pāda, 16 in the second. Each pāda may be divided into three feet, the second always consisting of a choriambus, and the third of two iambics; while the first foot in the first pāda consists of a pyrrhic, in the second pāda of an anapaest. The half-verse thus contains 21 syllables. The following is the scheme of the half-verse:—

u u | — u u — | u — u u || u u — | — u u — | u — u u ||

B. Metres in which the number of *morae* in each foot (*gāṇa*) is specified (Gāṇa-cchandah).

Aryā or **Gāthā** has $\frac{7}{2}$ feet to the half-verse, each foot containing 4 *morae* (= 30 *morae* altogether). The 4 *morae* may take the form u u u u, — —, — u u, or u u —; in the 2nd and 4th they may also become u — u; in the 6th they appear as u u u u or u — u. The 8th foot is always monosyllabic; the 6th of the second half-verse consists of a single short syllable. Hence the second half-verse contains only 27 *morae*.

APPENDIX III

CHIEF PECULIARITIES OF VEDIC GRAMMAR

I. As several stages can be distinguished in the development of the Vedic language, some of the following statements are strictly applicable only to the Rig-veda, the oldest and most important monument of Vedic literature.

The Alphabet.

2. The sounds are the same as in Sanskrit, with the exception of two additional letters. Cerebral छ d̄ and छ dh between vowels regularly become cerebral छ l̄ and छ lh ;—e. g. ईके ilé=ईडे idé, 'I praise'; मीछुषे milbhúše=मीढुषे mīdhúše, 'to the bountiful.'

Sandhi.

3. A. Vowels. Hiatus is not avoided either within a word, or between the members of a compound, or between the words of a sentence; and, in particular, initial a after e and o (21 a) is only occasionally elided;—e. g. *súriasya*, ‘of the sun’; *su-ásviam*, ‘wealth in horses’; *Váruṇasya Agneḥ*, ‘of Varuna (and) Agni’; *abhi eti*, ‘he goes towards’; *vípro aksarat*, ‘the priest poured out.’

a. The *e* of the pronominal forms (dat., loc.) *tvé*, 'to or in thee,' *asmé*, 'to or in us,' *yuşmé*, 'to or in you,' remains unchanged before vowels; as does the final *o* produced by the coalescence of *a* with the particle *u*, as in *átho* (*átha u*), *imó* (*má u*), *nó* (*ná u*).

B. Consonants. The final syllables *ān*, *īn*, *ūn*, *ṛṇ* are treated as if they were *āmh*, *īmh*, *ūmh*, *ṛṁh* (cp. 36 B 1, and 45, 1);

i. e. ān becomes āṁ (except in the 3. pl. subjunctive, where it represents an original ānt), while īn, ūn, ḥn become īṁr, ūṁr, ḥṁr;—e. g. mahāṁ asi, ‘thou art great’ (but á gacchān úttarā yugāni, ‘later ages will come’); raśmīṁr iva, ‘like reins.’

a. Sometimes rules which in Sanskrit apply internally only, are extended to the initials of words;—e. g. sahō śū ṣah (cp. 67).

Declension.

4. A. Endings. Singular. **a. Instr.** ā is sometimes added to stems in a, less commonly to feminines in ā;—e. g. yajñā, m. ‘sacrifice,’ instr. yajñēna and yajñā; manīṣā, f. ‘wisdom,’ instr. manīṣāyā and manīṣā. The a of ena is also often lengthened.

Stems in -mau sometimes do not syncopate the vowel of the suffix, while when they do, the m or the n is occasionally dropped;—e. g. bhū-mánā and bhū-n-ā for bhū-mn-ā; drāgh-m-ā for drāgh-mán-ā.

b. Loc. Stems in i take ā, though less commonly than au;—e. g. agnā, m. ‘fire,’ loc. agnāu and agnā.

Stems in -an usually drop the i;—e. g. bráhmaṇi and bráhman. They never syncopate the a of the suffix;—e. g. rājani only (cp. 90).

c. Voc. Stems in -mat, -vat, -vas, -yas regularly form their vocative in -as;—e. g. nom. bhānumānः voc. bhānumas; hárivānः hárivas; cakṛvānः cákṛvas; kánīyānः káuīyas.

Dual. a. The nom. acc. voc. take ā more usually than au;—e. g. aśvīnā, ‘the two Aśvins’; dvārā, f. ‘the two doors’; nadīā, ‘the two rivers.’ Feminines in derivative ī remain unchanged;—e. g. devī, ‘the two goddesses.’

b. The personal pronouns of the 1. and 2. pers. distinguish five cases;—e. g. N. yuvām; A. yuvām; I. yuvābhyaṁ or yuvābhīyām; Ab. yuvād; L. yuvās.

Plural. Nom. *a.* Masculine stems in -a often (feminines in -ā rarely) take āsas beside ās;—e.g. mártýāsab̄, ‘mortals.’

b. Feminine stems in derivative ī take s only;—e.g. devīb̄, ‘goddesses.’

c. Neuters take ā, ī, ū (sometimes shortened to ā, ī, ū) as well as āni, īni, ūni;—e.g. yugā, ‘yokes’ (cp. Lat. juga, Gk. ζυγά).

Instr. Stems in -a take ebbis nearly as often as ais;—e.g. devébhiḥ and deváiḥ.

B. Inflexional Type. The main difference in type of declension is in the polysyllabic stems (mostly feminines, with a few masculines) in ī and ū, a considerable number of which are inflected like the monosyllabic stems dhī and bhū (100), excepting the gen. pl., where they take nām. (Stems in derivative ī otherwise for the most part follow nadī and vadhū as in Sanskrit: 100.)

E.g. rathī, m. ‘charioteer’; nadī, f. ‘river’; tanū, f. ‘body.’

Sing. N.	rathī-s	nadī-s	tanū-s
A.	rathī-am	nadīam	tanūam
I.	rathīā	nadīā	tanūā
D.	rathīe	nadīe	tanūe
Ab. G.	rathīas	nadīas	tanūas
L.	—	—	tanūi
V.	rāthī	—	tānu
Du.	N.A.V. rathīā	nadīā	tanūā
	I.	rathībhȳām	tanūbhȳām
	G.L.	rathīos	tanūos
Pl.	N.A.	rathīas	nadīas
	G.	rathī-n-ām	tanū-n-ām
	L.	rathīṣu	nadīṣu
			tanūṣu

Conjugation.

5. Augment. *a.* This prefix is in some cases permanently long, in others metrically;—e. g. á-var, 3. sg. aorist of vr, ‘he has covered’; á-raik, 3. sg. aorist of ric, ‘she has given up.’

b. The augment can always be dropped without changing the meaning. Unaugmented forms are, however, often used as injunctives: this use has survived in Sanskrit with the prohibitive particle má (128 *a*).

6. Verbal Prefixes. These generally precede, but sometimes follow the verb. They can be separated from it by particles and other words;—e. g. á tvā viśantu, ‘let them enter thee’; gámad vajebhir á sá nah, ‘may he come to us with riches.’

7. Endings. *a.* The primary termination of the 1. pers. pl. active, -masi, is much commoner than -mas;—e. g. i-mási and i-más, ‘we go.’

b. In the 2. pl. -thana and -tana often occur beside -tha and -ta;—e. g. yā-thá and yā-thána, ‘ye go’; yā-tá and yā-tána, ‘do ye go.’

c. The 2. sg. impv. has a not uncommon alternative ending in -tāt (added to the weak stem), which expresses an injunction to be carried out in the future; ráksa-tāt, ‘protect’; brū-tāt, ‘say’; dhat-tāt, ‘place’ (cp. Gk. φέρετω, Lat. lege-tōd). It is sometimes used for the 2. du. and pl., or 1. and 3. sg.

d. The 3. pers. sg. pres. middle (like the perf. middle, 136) is not uncommonly identical with the 1.;—e. g. sáy-e, ‘he lies’ (=séte).

8. Reduplication. Many roots reduplicate with a long vowel in the perfect;—e. g. dhr̥, ‘support’: dādhár-a; vas, ‘clothe’: vā-vas-e; tu, ‘thrive’: tū-tāv-a.

9. Tenses. *a.* There is a pluperfect, which does not, however, occur often. It is formed from the perfect stem by prefixing the

augment, and adding the secondary terminations;—e. g. from *cit*, ‘appear,’ 1. sg. á-ciket-am, 3. á-ciket.

b. The periphrastic future does not exist; the periphrastic perfect is not known to the Rig-veda.

10. Moods. **a.** There is a subjunctive, which is much commoner than the optative. Its meaning is imperative or final; it is also often equivalent to a future indicative. Its stem is formed by adding -a to the tense stem. In the a-conjugation it therefore ends in ā;—e.g. bhávā. In the second conjugation -a is added to the strong stem, which remains throughout;—e.g. from kṛ, ‘do’: kṛṇāv-a. The endings are partly primary, partly secondary. Thus the subjunctive of bhū, ‘be,’ and su, ‘press out,’ are formed as follows:—

Par.	1. bhávā-ni	bhávā-va	bhávā-ma
	2. bhávā-si, bhávā-s	bhávā-thas	bhávā-tha
	3. bhávā-ti, bhávā-t	bhávā-tas	bhávā-n
Ātm.	1. bháv-ai	bhávā-vahai	bhávā-mahai
	2. bhávā-se	bhávā-aithe	bhávā-dhvai
	3. bhávā-te	bháv-aite	(bháv-anta)
Par.	1. sunáv-ā-ni	sunáv-ā-va	sunáv-ā-ma
	2. sunáv-a-s	sunáv-a-thas	sunáv-a-tha
	3. sunáv-a-t	sunáv-a-tas	sunáv-a-n
Ātm.	1. sunáv-ai	sunáv-ā-vahai	sunáv-ā-mahai
	2. sunáv-a-se	sunáv-aithe	sunáv-a-dhvai
	3. sunáv-a-te	sunáv-aite	sunáv-anta

b. Not only the present, but the **perfect and aorist** as well, have all the **three moods**, subjunctive, optative, and imperative.

E.g. pf. subj. of *stu*, ‘praise’: tu-ṣṭáv-a-t; opt. of *vṛt*, ‘turn’: va-vṛt-yāt; impv. of *muc*, ‘release’: mu-mug-dhī; of *bhū*, ‘be’: ba-bhū-tu; Ātm. 2. sg. of *vṛt*: va-vṛt-sva.

Aor. subj. nī, 'lead': 3. sg. nēs-a-ti or nēs-a-t; budh, 'wake': bōdhiṣ-a-t; vid, 'find': vid-ā-t; kṛ, 'do': kár-a-ti or kár-a-t. Opt. of vid: vid-ēt; as, 'reach': as-yá-t; bhaj, 'share': bhakṣiṣṭā. Impv. of av, 'favour': 2. sg. avid-dhí, du. avis-tám, pl. avis-tána; 3. sg. avis-tu; sad, 'sit down': 3. sg. sada-tu, du. sada-tám, pl. sada-ntu; śru, 'hear': 2. śru-dhí, śru-tám, śru-tá; 3. śrō-tu, śru-tám, śruv-antu.

II. Participles. In addition to those surviving in Sanskrit the Veda has an **aorist** participle, both active and middle;—e. g. Par., from kṛ, 'do': kr-ánt; gam, 'go': gm-ánt; sthā, 'stand': sthánt; Ātm., kṛ: kr-āṇá; budh: budh-āṇá.

a. The part. in -ta-vat is not known to the Rig-veda.

12. Gerunds. In addition to the gerund in -tvá, there is a commoner one in -tví, and a very rare one in -tváya. The vowel of the forms used with prefixes, -ya and -tya, is generally lengthened.

13. Infinitives. About a dozen kinds of infinitives can be distinguished, having the form of an acc., dat., abl., gen., or loc. The last three cases are rare. The vast majority are dat. infinitives, these being about twelve times as common as the acc.

a. The **acc.** inf. is formed either from the root or from a verbal noun in -tu (the latter being very rare in the Rig-veda);—e. g. sam-ídhí-am, 'to kindle'; prati-dhā-m, 'to place upon'; pra-tír-am, 'to lengthen out'; kár-tu-m, 'to make'; dā-tu-m, 'to give.'

b. The **dat.** inf. is formed from the root or from verbal nouns in -as, -man, -van, -tu, or -dhi;—e. g. dr̥s-é, 'to see'; śrad-dhē, 'to believe' (cp. ἐδεσθαι); jīv-ás-e, 'to live'; vid-mán-e (विद्मेव), 'to know'; dā-ván-e (दावने from दोवने), dā-tav-e, 'to give'; kár-tav-ái (with double accent), 'to do'; gamá-dhyai, 'to go.'

c. Examples of the other cases are: ava-pád-as, 'to fall down'; dā-tos, 'to give'; nes-āṇ-i, 'to lead'; dhartár-i, 'to support.'

Prepositions.

14. The genuine prepositions are used only with the acc., loc., and abl. (apart from a few isolated instances of the instr.).

a. With **acc.** áti, 'beyond'; ádhi, 'on to'; ánu, 'after'; antár, 'between'; áccha, abhí, á, úpa, práti, 'towards'; pári, 'round'; tirás, 'across'; purás, 'before.'

b. With **loc.** ádhi, 'on'; antár, 'within'; ápi, á, and úpa, 'near'; purás, 'before.'

c. With **abl.** ádhi, 'from upon'; antár, 'from within'; á, 'away from' or 'up to'; pári, 'from (around)'; purás, 'before.'

Accent.

15. The accent is marked in all the texts of the four Vedas, as well as in two Brāhmaṇas. Of the four different systems of marking it, that of the Rig-veda is the most important. Here the chief accent, the acute (**udātta**, 'raised'), or rising tone, is not marked at all, probably because it comes midway between the grave or low tone (**an-udātta**) which precedes, and the **svarita**, or falling tone, which follows it and marks the transition from an accented to a toneless syllable. The anudātta preceding the acute is marked with a horizontal stroke below, and the svarita following it, with a vertical stroke above;—e. g. अ॒नि॑ना ag-ní-ná. The so-called independent svarita (originally also preceded by an acute, which disappears by removal of hiatus in the written text, but has often to be restored in pronunciation) is marked like the enclitic one;—e. g. कृ॒kvà (=kúà); the anudātta being also indicated under the preceding syllable;—e. g. वी॒र्यम् viryàm (=vīrīam).

If an independent svarita precedes an udātta it is marked with the numeral १ (1) when the syllable is short, with ३ (3) when it is long, the figure bearing both the svarita sign and the anudātta which precedes the udātta; अ॑प्स॒१॒न्तार् apsv àntár (=apsú antár);

रायोऽवनि: rāyō'vániḥ (=rāyō avániḥ). An accented syllable at the beginning of a line remains unmarked; all grave syllables at the beginning of a sentence preceding an acute must be marked; and all graves following a svarita are left unmarked till the one preceding an acute or svarita;—e.g. नमो युजानम् námō yujánam; करिष्यसि karisyásì.

16. Enclitics. *a.* The particles u, cid, svid, iva, gha, ha, ca, sma, vā. *b.* Certain monosyllabic pers. pronouns, me, te, &c. (109a). *c.* The demonstrative pron. ena, and īm, sīm. *d.* The indefinite pronouns tva, 'another'; sama, 'some.'

17. Unaccented Forms. *a.* The demonstrative pron. a, when unemphatic as replacing a noun;—e.g. asya jánimāni, 'his (Agni's) births'; but asyā usásah, 'of that Dawn.'

b. The **vocative** loses its accent, unless it begins the sentence, whatever the length of the vocative expression;—e.g. á rājānā maha ṛtasya gopā, 'hither, ye two sovereign guardians of great order.'

18. The employment of the **accent** in declension and conjugation may be gathered from the paradigms given in the preceding grammar; but the following peculiarities of its use in the sentence should be noted.

a. The **vocative** is invariably emphasized on the first syllable only, all the other syllables of a complex expression losing their accents;—e.g. hótar yavishtha sukrato, 'O most youthful wise sacrificer'; úrjo napāt sahasāvan (nom. úrjó nápāt sáhasāvā).

b. The **finite verb** of a principal clause is unaccented, unless it begins the sentence;—e.g. Agním īle, 'I praise Agni.' Since a voc. does not count in a sentence, a verb following it is accented;—e.g. áśrut-karṇa, śrudhí hávam, 'O thou of listening ears, hear our call.' A sentence being regarded as capable of having only one verb, all verbs syntactically connected with the same subject

as the first are accented as beginning new sentences ;—e.g. tarāñir
sj jayati, kṣéti, púṣyati, 'successful he conquers, rules, thrives.'

c. In subordinate clauses (introduced by the relative or its derivatives, and the particles hif, 'for,' ca and ced, 'if,' ned, 'lest,' kuvíd, 'whether') the verb is always accented ;—e.g. yáñi yajñáñi paribhúr ási, 'what sacrifice thou protectest.' When two principal clauses are in a relation of antithesis, the first is often treated as subordinate, and its verb accented.

d. In principal clauses the verbal prefix is separated from the verb and accented ; in subordinate clauses it is compounded with the verb and loses its accent ;—e.g. ágacchatí, 'he comes,' but yáāgacchatí, 'he who comes.'

SANSKRIT INDEX

This index contains all Sanskrit words and affixes occurring in the grammar, except the numerals (104–108), unless declined, and the verbs in Appendix I. The former can be found at once owing to their numerical, the latter owing to their alphabetical order. Indifferent words occurring in examples of Sandhi or of Syntax, as well as in Appendix III, are excluded.

The figures refer to paragraphs unless pages are specified.

ABBREVIATIONS

A. = adjective. **adv.**, adverb, adverbial. **ao.**, aorist. **cd.**, compound. **cj.**, conjunction. **cpv.**, comparative. **cs.**, causative. **dem.**, demonstrative. **den.**, denominative. **ds.**, desiderative. **encl.**, enclitic. **f.n.**, foot-note. **fp.**, future participle passive. **ft.**, future. **gd.**, gerund. **ij.**, interjection. **indec.**, indeclinable. **inf.**, infinitive. **int.**, intensive. **inter.**, interrogative. **ipv.**, imperative. **irr.**, irregularities. **N.**, note. **n.**, neuter. **neg.**, negative. **nm.**, numeral. **nom.**, nominal. **ord.**, ordinal. **par.**, paradigm. **pcl.**, particle. **per.**, periphrastic. **pf.**, perfect. **poss.**, possessive. **pp.**, past passive participle. **pr.**, present. **pri.**, primary. **prn.**, pronoun, pronominal. **prp.**, preposition, prepositional. **ps.**, passive. **pt.**, participle. **sf.**, suffix. **spv.**, superlative. **Tp.**, Tatpuruṣa. **v.**, vocative. **vb.**, verbal. **w.**, with.

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 agre, 'in front of,' prp. adv., 177 d.
 aṅga, pcl. 'pray,' 180.
 aṅgiras, m. a proper name, 83 a.
 -ac, '-ward,' adjectives in, 93.
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 atho, pcl. 'then,' 180.
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 antika, n. 'vicinity,' 178; a. 'near,'
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 aparam, adv. 'besides,' 180.
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